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Maintaining diversity in the shadows of conformity: Can a systematic attempt to maintain a university's distinctive mission override societal pressures for conformity?

Delrina Marie Clarin
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MAINTAINING DIVERSITY IN THE SHADOWS OF CONFORMITY:
CAN A SYSTEMATIC ATTEMPT TO MAINTAIN A UNIVERSITY'S
DISTINCTIVE MISSION OVERRIDE SOCIETAL PRESSURES FOR
CONFORMITY?

A Dissertation

Presented to

The Faculty of the School of Education

The College of William and Mary in Virginia

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

DELRINA M. CLARIN

April 8, 1996

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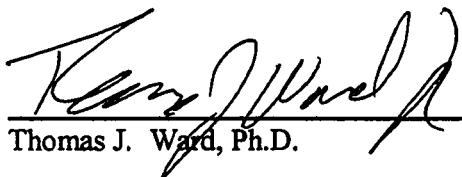
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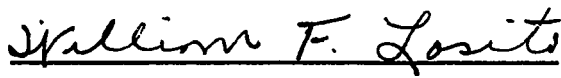
April 8, 1996



Roger G. Baldwin, Ph.D.
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Dedication

This dissertation is dedicated to the memory of

Rachele Secunda Belfi Clarin

and

Gerolamo Crispino Clarin

who by their lives defined for their family and friends what it means to be an educated person: a person who constantly hungers and searches for Wisdom, Beauty, and Truth, always reverencing the dignity and uniqueness of others and the world in which s/he is intimately united.

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Abstract

MAINTAINING DIVERSITY IN THE SHADOWS OF CONFORMITY: CAN A SYSTEMATIC ATTEMPT TO MAINTAIN A UNIVERSITY'S DISTINCTIVE MISSION OVERRIDE SOCIETAL PRESSURES FOR CONFORMITY?

Clarín, Delrina Marie, Ed.D. The College of William and Mary in Virginia, 1996.
265 pp.

Chairperson: Roger G. Baldwin, Ph.D.

The purpose of this study was to analyze the components of the University of Scranton's systematic program to develop and maintain a distinctive mission through Tierney's framework of organizational culture, and to analyze the congruence between the mission of the University of Scranton and the faculty's perception of the mission and their institutional activities.

The University of Scranton was chosen for three reasons: 1) Sporadic efforts to maintain its Catholic/Jesuit mission and identity had already been in place since 1977; 2) With the appointment of a Task Force on Identity and Mission in 1994, the administration is attempting to bring previous efforts together in a more concerted way; and 3) The University is a part of a larger group of twenty eight Jesuit colleges and universities throughout the United States working on this same issue.

The case study method was used. The researcher studied pertinent data from 1989 through the academic year, 1995. The mission statement of the University was used as the formal expression of distinctiveness of mission and identity. How this statement is being promoted by the administration was gleaned through a content analysis of documents and by the use of an interview protocol used with key administrators. Faculty congruence was assessed through the use of a survey instrument constructed after the interviews and the document analysis had been completed.

It was concluded that a high level of congruence existed in Tierney's categories of environment, mission, socialization, information, and leadership. There was less congruence in the area of strategy.

Further study is needed to evaluate this effort on a long-term basis. It would also be beneficial if case studies could be performed on the other 27 Jesuit colleges and universities in the United States making similar efforts as well as other types of distinctive colleges and universities.

**MAINTAINING DIVERSITY IN THE SHADOWS OF CONFORMITY: CAN A
SYSTEMATIC ATTEMPT TO MAINTAIN A UNIVERSITY'S DISTINCTIVE
MISSION OVERRIDE SOCIETAL PRESSURES FOR CONFORMITY?**

CHAPTER ONE: THE PROBLEM

Introduction

A university is a living organism composed of students, faculty, administrators, and support staff. It possesses a distinct culture that is nurtured and sustained through its everyday activities. Ernest Boyer (1992), in his Carnegie Report, *Scholarship Reconsidered: Priorities of the Professoriate*, notes that although leaders of higher education speak with pride about the distinctive missions of their campuses, such talk often masks a pattern of conformity. Too many campuses are inclined to seek status by imitating what they perceive to be more prestigious institutions (p. 55). He states further that many of today's campuses are experiencing a "crisis of purpose." He contends that far too many colleges and universities are being driven, not by self-defined objectives but by external imperatives of prestige. "In the process, their mission becomes blurred, standards of research are compromised, and the quality of teaching and learning is greatly diminished" (p. 55). Boyer calls for *diversity with dignity* in American higher education: a national network of higher learning institutions in which each college and university takes pride in its own distinctive mission and seeks to complement rather than imitate the others. He reminds the academic community that the full range of scholarship can flourish on a single campus; however, it is imperative that each college and university finds its own special niche (p. 64). "To the extent that outsiders believe in this distinctive mission, the college or university achieves a differentiated, protected position in the markets and organizational

complexes that allocate money, personnel, and students" (Clark, 1970, p. 250).

Because the institution is a living organism, this unique or "distinctive" mission can only be kept alive by the steady effort of those members who form its component parts. The perceptions held by the members of a particular institution concerning what is distinctive must coalesce with the daily ongoing behaviors and practices of the institution.

The United States system of higher education is increasingly influenced and dominated by external pressures such as the civil rights regulations which mandate affirmative action and equal access, competition for business partnerships, funding through foundations, and government grants for research and development, shifting enrollment patterns, and declining budgets. In this environment, maintaining the integrity of the distinctive mission of an individual higher education institution is extremely difficult.

The Problem of Mission and Identity in Catholic/Jesuit Institutions

"The American university system," notes George Mardsen, "was built on the foundation of evangelical Protestant colleges" (1994, p. 4). Most of the major universities evolved from such nineteenth-century colleges. At the turn of the century, nearly all public institutions of higher learning required Sunday church observances and the role of Protestantism held dominance in the philosophical thought of the institution. American tax monies supported campus religious centers, chapels, and the ordained minister. Many large state institutions, such as the University of Illinois, had for their presidents, Protestant clergymen. Today, the Protestant religious influence in the administration and faculty of American

public colleges and universities has all but vanished.

Mardsen continues to say that,

by the 1920s the evangelical Protestantism of the old-time colleges had been effectively excluded from leading university classrooms. During the next half century the paradox turns into an irony. Many of the same forces set in motion by liberal Protestantism which rooted out traditional evangelicalism from university education, were eventually turned against the liberal Protestant establishment itself. Now, while it is the spirit of liberal Protestantism that arguably survives, normative religious teaching of any sort has been nearly eliminated from standard university education. ...The American Protestant leadership was determined to have a standard educational system and treated Catholics as second-class for persisting in having their own schools. In higher education Protestants insisted in handing on a universal academic ideal, underwritten by enlightenment assumptions concerning universal science and supported by optimism concerning human nature's ability to progress toward a universal moral ideal. During the era when America's dominant university system was defined, a Catholic university was regarded, as it was popular to remark, as an oxymoron (Mardsen, 1994, pp.4-5).

Mardsen concludes that the influences of Religion that once pervaded the intellectual and cultural life of the campuses of the United States, for all practical

definitions, are today nonexistent.

The question asked in higher education today is: 'Will the Catholic colleges and universities meet the same fate as their now secular counterparts?'. In their earliest stages, the reasons to establish and promote institutions of Catholic higher education were not unlike those that inspired the Congregationalists to found Harvard University or the Anglican monarch of England to charter The College of William and Mary in Virginia. This is readily seen when one compares the foundational documents from the colonial colleges with the reasons for establishing Catholic institutions of higher learning. A letter written by the Massachusetts Bay colonists entitled *First Fruits* and the opening sentences of The Royal Charter of 1693 which established The College of William and Mary in Virginia clearly attests to this:

After God has carried us safe to *New England*, and wee had builded our houses, provided necessities for our liveli-hood, reared convenient places for God's worship, and setled Civill Government: One of the next things we longed for and looked after was to advance *Learning* and to perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present ministers shall lie in the Dust (*First Fruits* Reprinted in Samuel Eliot Morison, *The Founding of Harvard College*, 1935, pp. 432 - 33.).

Forasmuch as our well-beloved and faithful Subjects, constituting the General Assembly of our Colony of Virginia, have had it in their

minds, and proposed to themselves, to the End that the Church of Virginia may be furnished with a Seminary of Ministers of the Gospel, and that the Youth may be piously educated in good Letters and Manners, and that the Christian Faith may be propagated amongst the Western Indians, to the Glory of Almighty God; to make, found, and establish a certain Place of universal study, or Perpetual college of Divinity, Philosophy . . . (Royal Charter, The College of William and Mary, 1693).

Just as these early institutions were established to educate and train the colonists of the United States for ministry and for civil service, so too the foundations of the early Catholic colleges and universities in the United States were designed to help Catholics survive by recruiting and training priests and sisters to meet the needs of an alien people. As an immigrant Church, Catholic priests in the 1800s and early 1900s usually located themselves within a specific ethnic neighborhood. Their parishes were, for the newly arrived foreigners, safehavens from the uncertainties of a new and frightening culture. Eventually, Catholic institutions of higher learning assisted first and second generation Americans to move up the social ladder. They helped their students become lawyers, doctors, and statesmen and gain a place at the center of public life (O'Brien in Langan, S.J., 1993, pp. 24-25).

Catholic colleges and universities began to lose their distinctiveness, Gleason suggests, when in the early 1960s three powerful forces came together. First, the Catholic institution's goal of promoting the assimilation of the immigrant

into mainstream American life ironically became one of its secularizing influences. He notes that, "Besides making them think and feel more like their non-Catholic neighbors, this progressive acculturation had been accompanied by self-criticism that made Catholic academics positively ashamed of the past and determined to break out of its mold" (Gleason in Hesburgh, C.S.C., 1994, p. 98). Two other influences which strained the very definition of the Catholic mission and identity of institutions of higher learning, he argues, were the Vatican Council II and the powerful dramatic changes which occurred in the American culture of the 1960s.

For we must remember that it was the clarity of Catholic religious beliefs in the 1940s - and the conviction that the church would never change her teaching - that made Catholic identity of Catholic colleges a taken-for-granted given. After Vatican II, when the church's teaching had undeniably been changed, Catholic belief was not nearly so clear as it had been. How could Catholic educators continue to take for granted what was no longer there as a given? (Gleason, 1994, p. 99).

Gleason also points out that:

...Priests and religious have virtually disappeared as a numerically significant factor on many faculties and no longer dominate the ranks of academic administrators as they used to. Even more significant, however, is the operation of a generational transition that has all but completely displaced faculty members (lay and religious) who were formed when the earlier mentality [pre-Vatican

II] held sway (Gleason, in Hesburgh, 1994, pp. 100).

David J. O'Brien, a professor at the College of the Holy Cross would agree with Gleason's historical description, but in addition to these observations, he adds several other influences that have, by their nature, caused change in the Catholic institutions of higher learning: 1) all Catholic colleges and universities depend heavily on public support, especially in the area of financial aide; 2) the creation of independent boards of trustees, with lay persons in the majority; 3) legal separation of the schools from their founding religious communities; 4) faculty participation in academic governance; and 5) academic policies heavily influenced by the disciplined-centered bureaucracies that dominate contemporary university life (O'Brien in *Conversations*, Fall, 1994, p. 5).

As a historian, O'Brien predicts that:

...The beginnings of the next phase [of Catholic higher education] may require more, not less, attention to the apostolate rather than the institutional dimensions of our institutions. ...To ask what the Jesuits call the faith-and-justice questions and what the pope calls the dialogue between faith and culture, to ask those questions and frame some answers in the midst of contemporary history and not in a self-constructed church - the effort to do so alone makes our continuing effort to clarify the Catholic mission of Catholic colleges and universities worthwhile (O'Brien in Langan, 1993, p. 26).

To counteract the pressures that are eroding institutional diversity in higher education, some colleges and universities have initiated systematic strategies to

preserve and advance their distinctive mission.

Responding to the thirty-third General Congregation of the Society of Jesus, the twenty-eight colleges and universities in the United States that are members of the Association of Jesuit Colleges and Universities (AJCU) have been making a concerted and systematic attempt to examine and maintain their individual distinctive missions (Flynn, 1989, p. iv). In 1989, more than 900 Jesuits and lay-colleagues met at Georgetown University to explore and examine the role of Jesuit higher education. In the past five years since that meeting, the University of Scranton in Scranton, Pennsylvania has been making a concerted, systematic attempt at promoting and maintaining its distinctiveness.

In the Summer, 1993 issue of *Xavier: The Magazine of Xavier University*, alumnus and former *Time Magazine* Religion Editor, Mayo Mohs, states that the twenty-eight Jesuit institutions:

" . . . of higher learning have never been bigger, brighter with new buildings, nor more admired by their secular peers than they are now. Their catalogs brim with faculty names from the most prestigious institutions in the U.S. and abroad. Students from all kinds of ethnic backgrounds and religious persuasions crowd their corridors in a confident quest for excellence in education. The question now pressed in the Jesuit community - a question posed by friends, alumni and, most urgently, by Jesuits themselves - asks how that excellent education retains a specific Jesuit character" (p. 9).

Statement of Problem

Is the concerted systematic attempt at the University of Scranton having an effect on the maintenance of the institution's distinctive mission? Are the resources and the time expended producing the desired effects or are these attempts merely verbalizations which do not influence the operationalization of the institution's mission?

Purpose of the Research

The purpose of this research is to:

1. analyze the components of the University of Scranton's systematic program to develop and maintain a distinctive mission through Tierney's framework of organizational culture, and
2. analyze the congruence between the mission of the University of Scranton and the faculty's perception of that mission and their institutional activities.

In Light of Tierney's Model of Organizational Culture the Following Research Questions

Guided the Data Collection:

Table 1.1 Questions to Guide the Research Based on Tierney's Model

FRAMES OF ORGANIZATIONAL CULTURE	PART I:	PART II:
ENVIRONMENT	- How does the University of Scranton define the environment in which it is located and the community it serves?	- How does the faculty perceive the environment in which it is located and the community it serves?
MISSION	<p>- What is the set of values that define distinctiveness at the University of Scranton that is formally expressed in the institution's mission statement?</p> <p>- How are these values articulated and given further definition in the University's promotional materials (such as view books, catalogues, news releases, etc.)?</p>	<p>- What is the set of values that defines distinctiveness of the University of Scranton that is perceived by the faculty?</p> <p>- Is the institution's distinctive mission incorporated into the individual colleges' and departments' philosophy of education?</p> <p>- How are these values articulated and given further definition in the institutional activities of the faculty (teaching, research, and service)?</p>

SOCIALIZATION	<ul style="list-style-type: none"> - How are new faculty members recruited? - How do new faculty members become socialized into the traditions, values, and norms associated with the distinctive mission? - How is a sense of community within the faculty encouraged and maintained? - Are there faculty development programs aimed at strengthening and motivating members to relate their teaching methods, research, and service in the spirit of the mission? 	<ul style="list-style-type: none"> - Do faculty identify specific activities or persons who enhance their understanding and/or appreciation of the University of Scranton's distinctive mission? - Has the emphasis placed on maintaining distinctiveness changed the way in which the faculty relate to one another? - Does the distinctive mission of the University of Scranton influence the relationships and interactions of students and faculty? - Is there evidence that the initiatives made by the University of Scranton to promote distinctiveness have made a difference in the faculty's approach to their teaching, research, and service?
INFORMATION	<ul style="list-style-type: none"> - What formal and informal channels of communication are used by the University of Scranton to promote its distinctive mission? - How is information on the institution's distinctive mission disseminated within the faculty? - What information on the University of Scranton's distinctive mission is available to potential and new faculty members? 	<ul style="list-style-type: none"> - How has the faculty learned about the distinctive mission of the University of Scranton? - How does the faculty assess the value or usefulness of specific organs of information regarding the institution's mission? - What source of information has been most useful to the faculty members? - What source of information has been least helpful?

<p>STRATEGY</p>	<ul style="list-style-type: none"> - Are attempts made to actively recruit Jesuits and/or faculty members who are committed to the Jesuit, Catholic understanding of a university? - What types of activities are employed to help facilitate faculty support of, and commitment to, the distinctive mission? - Are there specific resources available that support activities which directly emanate from the concerted effort to promote distinctiveness? 	<ul style="list-style-type: none"> - What is the attitude (i.e., supportive? fearful? hostile? Indifferent?) of the faculty toward the University of Scranton's concerted systematic effort to maintain mission? - Are there indications that the mission is used by faculty members as a basis for curricular decisions? - Is there evidence that the values of the mission are being expressed in written course syllabi, general education guidelines or unique fields of concentration, and graduation requirements? - Are there special institutes, speaker series, opportunities, etc. for and by faculty members that are a direct result of the University's thrust to promote its distinctiveness? - How does the institution's mission influence the criteria by which faculty are evaluated for rewards, tenure, and promotion? - How do faculty use the resources allocated to promote/support the University's distinctive mission?
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<p>LEADERSHIP:</p>	<ul style="list-style-type: none"> - Who are the institutional leaders promoting the University of Scranton's distinctive mission? - Is there a specific person or group of persons officially designated to promote the mission? If so, how are they chosen? How do they officially function? - What are the roles that the various institutional leaders play in communicating the distinctive mission to the faculty? - Do any informal leadership activities advance the mission of the institution? 	<ul style="list-style-type: none"> - Are members of the faculty aware of the role and work of those who are making a concerted effort to promote the mission? - How does the faculty perceive the impact of the leader or leaders who are in charge of promoting the distinctive mission of the University of Scranton? - Who does the faculty see as the individuals who most clearly communicate the mission of the University of Scranton most effectively?
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CHAPTER TWO: LITERATURE REVIEW

Organizational Culture

In reviewing the literature on distinctiveness in higher education, the adjective "elusive" often appears. Distinctiveness is rooted in more than just the formal structures of university governance, specialization of curriculum, and organizational patterns. According to the work of Townsend (1992), "Distinctive colleges and universities exhibit certain characteristics: commitment to a unifying theme representative of generally held institutional values, the integrity to exclude activities inconsistent with institutional values, and excellence in achieving their overall purpose" (p. 12). "Organizational culture," according to Masland, "induces purpose, commitment, and order; provides meaning and social cohesion and clarifies and explains behavioral expectations. Culture influences an organization through the people within it" (pp. 157-158).

Webster's New World Dictionary: Third College Edition (1988) defines culture as "the ideas, customs, skills, arts, etc. of a people or group, that are transferred, communicated, or passed along, as in or to succeeding generations" (p. 336). In 1985, Edgar Schein defined organizational culture as "a pattern of basic assumptions that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and internal integration, and that has worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems" (p. 9). In his book, The Four Cultures of the Academy, Berquist notes that an institution's culture "is established around the production of

something valued . . . it is a phenomenon so elusive that it can often be seen only when a college or university is struggling with a particular complicated or intractable problem" (1992, pp. 3-4).

In 1972, Burton Clark noted that: "the study of organizational sagas highlights nonstructional and nonrational dimensions of organizational life and achievement . . . a needed corrective is more research on the cultural and expressive aspects of organizations, particularly on the role of beliefs and sentiment at broad levels of organization" (p. 178).

Kuh and Whitt (1988) define organizational culture in higher education as:

...the collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in an institute of higher education and provide a frame of reference within which to interpret the meaning of events and actions on and off campus (p. 13).

In his book, How Colleges Work, Birnbaum (1988) expands on this definition:

Cultural differences between colleges and universities derive from basic assumptions and beliefs, and not from superficial differences in administrative structures or academic programs (p.75).

The Need for Diversity

In the early history of The United States, the mission and goals of all colonial colleges were almost identical: the training of young men to serve the church as ministers and as leaders for the new colonies (Rudolph, 1962, 1990).

Gradually new institutions of higher education emerged with diverse and distinct missions to meet the needs of a growing and developing nation.

As a result of the professionalization of the academy, secularization of church related institutions, financial pressures, and mandates dictated by state and federal legislation, many American institutions of higher education are now moving again toward a period of conformity in mission and goal. In order to accommodate their mode of operation to outside pressures, the distinctive mission and culture of individual institutions are imperceptibly being eroded (Boyer, 1990).

If Boyer is correct and, in fact, most institutions of higher learning in the United States are regressing toward a common denominator, should the nation be concerned? Arguments and research in support of institutional diversity are many and varied. In 1973, The Carnegie Commission published *A Classification of Institutions of Higher Learning* in which it categorized institutions according to size and type. In a companion report, the commission stated that certain roles or functions of higher learning may not be appropriate at all institutions, in fact, "the search for excellence can be aided by specialization which allows not only a concentration of attention and effort, but also a higher status for some endeavors" (p. 72). It also noted that diversity found in the American system has been one of the basic reasons for its excellence. This assertion has been supported in subsequent research (Birnbaum, 1983; Clark and YOUNG, 1976). According to Clark and YOUNG, distinctiveness is the essential characteristic that differentiates the United States' system of higher education from all others.

Stadtman (1980) looked at diversity through the needs of students,

institutions, and society. In his view, diversity provides the students with an increase in the range of choices available to them for study. It makes higher education available to everyone despite differences among individuals. Indirectly access is expanded because, despite the difference among individuals, institutional diversity meets the needs of disparate groups of students and gives these groups a choice in education.

Institutions benefit from diversity because it enables them to select their own missions in light of their values, resources, and prospective students. Diversity enables institutions to respond to a complex society and to protect the freedoms central to the pursuit of knowledge. Without diversity, Stadtman hypothesized, universities and colleges can easily become instruments of indoctrination for a controlling power (pp. 98-99). Earlier, the work of Ben-David (1972) and Trow (1979) came to the same conclusion that diversity is, in fact, an essential element in ensuring the autonomy and academic freedom in the higher education institutions of the United States.

Stadtman (1980) expressed concern that certain types of institutions were facing demise. In his view, institutional diversity was most at risk in the demise of small institutions that offers alternative delivery systems of education. In this category, he includes institutions that give special attention to certain types of students such as single gender and church-related institutions (p. 111). "It is for them, perhaps, that special mechanisms and assistance may be most urgently needed if diversity is to be protected in the years ahead" (p. 118).

In his work, *What Matters in College: Four Critical Years Revisited*,

Alexander Astin (1993) centered his research on the needs of students. He concluded that institutional distinctiveness has a number of direct positive effects on values such as cultural awareness and a commitment to the goal of promoting racial understanding. Distinctiveness also has direct positive effects on student satisfaction in three areas: student life, opportunities to take interdisciplinary courses, and the overall college experience (pp. 316-331).

The work of Birnbaum 1983; Clark, 1970; Kuh and Whitt, 1988; Laramée, 1987; and Martin, 1969 reached similar conclusions. The research of these scholars indicates that distinctive institutions rely on an agreed upon set of values that significantly shape the institution that in turn shapes the individual members of the institutional community (i.e., faculty, students, administrators). In his introduction to the 1992 reprint of the book *Distinctive College*, Burton Clark noted that the distinctiveness of the institutions he studied was not based on programmatic features but that the common ground for distinctiveness "was how much a college believed in itself and in what it was doing. A coherent belief system proved central, one that expressed in valued practices that ranged from certain types of seminars to student extracurricular traditions. The belief system had historical depth." It had passionate support (p. viii). Hesburg (1983) defines this as an institution with a "strong personality." Birnbaum (1983) refers to these institutions as "distinctive" and as markedly different institutions on the dimension of values (p. 53). He also states that, "In meeting students' differing needs, a diverse system serves not only the interests of the individuals but of the public" (p. 4).

The American Association of University Professors would agree with Stadtman that institutions themselves benefit from distinctiveness. In their 1940 statement on academic freedom and again in 1970 and in 1977, the need for the existence of diverse institutions to promote the open and free pursuit of knowledge for the betterment of society was accented. In a diverse system, threats to academic freedom can be more readily assessed and questioned (Shils, 1993).

In a competitive society when resources are in a state of decline, diversity or distinctiveness of mission serves as the carrot on a stick when competing for faculty, students, and funding (Clark, 1970, p. 250). The strong have survived and the weak have scurried about looking for niches to hold onto existence.

A financial constituency expresses approval and disapproval as money is handed over; and a student constituency tailors itself around images of the institution . . . a college seeking distinctiveness must make believers out of thousands of people on the outside whose lives are not directly bound up in the fate of the college. To the extent that outsiders believe in it, the college achieves a differentiated, protected position in the markets and organizational complexes that allocate money, personnel, and students (Clark, 1970, p. 250).

In the midst of competition, educational reform is given birth and institutions become responsive to the needs of a changing public (Ben-David, 1972).

How Distinctive Institutions Are Defined

One of the first attempts to define the institutional character called

"distinctiveness" was made in 1969 by Martin. He looked at the institutional character of four liberal arts colleges and four universities. The purpose of his study was to look at colleges that differed in size, programs, sources of funding, and structural arrangements. He collected the data through campus visits and questionnaires. Although looking for diversity or distinctiveness, he concluded his research by stating: "Beneath diverse structures and functions we found uniformity in educational assumptions and sociopolitical values across major interest groups and in various types of institutions" (1969, p. 210). Following up on the research of Martin, Hodgkinson (1971) found that the levels of diversity in the nation's universities and colleges were decreasing due to a single status system in higher education.

In 1974, Pace looked at eight types of colleges and universities asking some of the same questions as did Martin and Hodgkinson. He presented data about their environment, programs, aspects of campus life, and the benefits their alumni and students attribute to the college experience. He then looked at the activities and viewpoints of the institutions' graduates. Pace concluded,

we think it should be of some concern to those who shape public policy to note that the most distinctive institutions, which means to some extent the institutions that are most effective in achieving their purposes, are in the most serious financial conditions today, and whose long-time future is least assured . . . Further drift toward a least common denominator - whether in public tax policies, educational conformity, or private philanthropy - may

further reduce the pockets of excellence and distinction in higher education that still remain (p. 131).

Although these early works looked at diversity, none of them provided a common definition of distinctiveness. Some of the subsequent research in this area looked merely at institutional type (Grant and Riesman, 1978; Pace, 1974; Rice and Austin, 1988) or how a particular institution is different from another (Moseley, 1988; Townsend, 1989). Chamberlain looked for distinctiveness, not by comparing an institution to another, but by looking at the institution's "internal factors," such as its moral character, its intellectual base, its traditions, and its egalitarian attitude, etc. (Chamberlain, 1985). Trow and Clark proposed four student orientations, collegiate, academic, vocational, and nonconformist attitudes as being the definers of diverse institutions (Trow and Clark, 1962).

In 1983, Birnbaum summarized the various ways in which diversity was defined; internal and external, programmatic, procedural, systematic, constitutional, reputational, and structural variations present a bewildering number of possible combinations. "Although all (scholars) agree upon the importance of diversity, they disagree significantly upon whether or not diversity is increasing or decreasing. To a great extent, their apparent disagreement is caused by the absence of any common definition of diversity" (p. 57).

During the past decade, only a small number of scholars have turned their attention to the issue of diversity in higher education.

Although the concept of "institutional diversity" is one of the ideological pillars of American higher education, there is no

commonly accepted definition that permits it to be used analytically . . . Failure to define the concept in operational terms has resulted quite naturally in disagreement about the present level of institutional diversity in this country, the extent to which diversity is increasing or decreasing, and even in the reasons why diversity is important in a system of higher education (Birnbaum 1983, p. 55 and p. 57).

In 1993, Barbara K. Townsend, gathered the various descriptive phrases referencing "distinctiveness" and presented her definition of a distinctive college: *"...institutional distinctiveness is a phenomenon resulting from a common set of values that shape institutional activities and unites key constituencies, both internal and external"* (Townsend, 1993, p. 10). It is this definition that will be used by the author of this paper in subsequent research.

Major Types of Distinctive Institutions

Four major types of institutions are often referred to as being distinctive: gender-specific institutions, historically black institutions, institutions catering to a special need, and church-related colleges and universities.

Gender-specific

Several studies center on the concerns of the single-gender institution. These publications (Gallin, 1985; Meisinger, 1981; Robinson, 1990) describe the attempts of struggling single-sex institutions to survive. More recent research notes that women's colleges are gaining in popularity and enrollment (Phillip, 1993). Articles in The Chronicle of Higher Education, and local Virginia

newspapers have once more called attention to the concern of maintaining distinct missions for the Virginia Military Institute and the Citadel (Jaschik, February 28, 1990, pp. A23, 26). The actions of the courts concerning these two single-sex institutions point out the effects of federal civil rights legislation on distinctive colleges and universities.

Historically Black Institutions

Originally founded as segregated institutions, historically black institutions are again gaining in popularity among African-Americans. Whites are also attracted to these institutions mainly because of the affirmative action funds which are available in the form of scholarship money. A report of the American Association of State Colleges and Universities published in 1991 defines a minority institution as one that has a special sense of mission, sometimes historical, toward minority students and acts accordingly. The report argues that government officials should support and recognize the value of minority institutions through fiscal support, institutional partnerships, and articulation agreements. Whiting (1991) calls attention to the increasing number of white students attending historically black institutions and he questions what this says about accommodating distinctiveness in higher education within the United States. In their research, Willie and MacLeish (1976) noted that meager resources and a hostile world have threatened the survival of black colleges and universities, but they have come back to be recognized as national resources. These schools are noted for their flexibility and responsiveness to the needs of the black community and in being so, enhance the nation as a whole.

Institutions Catering to a Special Need

There exist a small number of distinctive institutions that are so designated because they share a commitment to a specific student body. These schools range from the arts to business, from those catering to the special physical needs of the student body to military academies. Gallaudet, the only college for persons with deafness or a hearing-impairment, and Landmark College, that admits students with dyslexia, are two examples. Little research concerning the evolution of the mission of this category of institutions was found in print.

In November 1994, President Clinton signed legislation declaring 29 tribally controlled colleges to be land-grant institutions. This law authorized the creation of new grants and an endowment to support the distinctive mission of Native American colleges. C. Peter Mcgrath (1994), President of The National Association of State Universities and Land-Grant Colleges, noted that although the colleges did not have graduate and research programs, they "were spiritually land-grants in the service they offered to their community" (In Jaschik, 1994, p. A32). In studying Native Americans in higher education, Pavel and Colby (1992) noted that the success of the tribal colleges can be attributed to their distinctive missions that are most responsive to their respective communities.

Church-related Institutions

Research covering all aspects of church-related schools can be found in the professional literature. Several studies have as a focus the development of taxonomies which attempt to classify the broad scope of church-related colleges and universities (Cunninggim, 1978; Pace, 1972; Patillo and Mackenzie, 1966; and

Sandin, 1990). These taxonomies find their definition in the continuum of the relative strength of denominational affiliation and the visible control that exists between the sponsoring church and the higher education institution. Sandin's model (1990) which was built upon earlier taxonomies included four categories of church-related institutions: "pervasively religious, religiously supportive, nominally church-related, and independent with historical religious ties" (In Guthrie and Noftzger, Jr. eds., p. 13).

In asking the question of distinctiveness in church-related institutions, several people have centered their research on the differences in the moral and intellectual life of the students who have attended these colleges (Hunter, 1987; Oakley and O'Conner, 1969; Railsback, 1991; Wolterstorff, 1983). Yet the conclusions reached by these types of inquiries are "soft" due to the lack of specificity. Each institution's philosophy, tradition, and history colors the answers to questions regarding the spirituality and morality which dictates the students' world view.

De Jong makes the argument that an important role exists for church-related institutions if they can develop a unique educational model based on a significant *raison d'etre* and develop a new relationship with America's pluralistic society (DeJong 1993, p. 19).

Jesuit/Catholic Education

In the summer of 1989, representatives of the twenty-eight Jesuit colleges and universities in the United States assembled at Georgetown University to begin an ongoing discussion on how to maintain the distinctive mission of their schools.

In August 1990, Pope John II issued the apostolic constitution, *Ex Corde Ecclesiae*. This document challenged Catholic universities and colleges to retain a lively sense of identity and to fulfill their responsibilities to the Church and society (*Ex Corde Ecclesiae*, 1990). *Ex Corde Ecclesiae* is of deep concern to many Catholic institutions in the United States. It has been the catalyst for debates and conferences, but even what is more important, it has initiated a healthy review of, and recommitment to, the distinctive mission of several Catholic institutions such as the University of Notre Dame, the University of Dayton, and the twenty-eight institutions that are members of The Association of Jesuit Colleges and Universities.

In researching the distinctiveness of two independent Catholic colleges, a Josephite college and a Jesuit college, Salvaterra found that the tendency of previously Catholic schools to become independent in order to receive state aid or to adapt to societal trends caused these institutions to evolve into different entities by gradually changing in goals, governance, and eventually mission (Salvaterra, 1991). John Pfordresher asserts that:

On too many campuses, especially Jesuit campuses, the rush for academic equality with secular schools from the sixties to the eighties led to building academic departments and programs that looked exactly like those found in rival secular institutions. Today, in most Catholic universities, the nature and character of faculty and curricula are virtually identical to those found in non-religious institutions (1994, p. 18).

James E. Flynn (1989) points out that in the twenty-eight Jesuit colleges and universities in the United States, fewer Jesuits are available to staff their institutions and thereby promote the values held by The Society of Jesus, the founding order of these institutions. If these schools are to remain distinctively different in orientation and scope, a collaboration between lay co-workers and the Jesuit priests must be sought. The values of Ignatian spirituality which informs these distinctive institutions must be communicated to their lay colleagues.

Analysis of the Research

What has been presented in this review merely touches the tip of the iceberg. Much has been written, and continues to be written, concerning specific colleges and universities. If a survey were to be sent to all the existing institutions of higher education in the United States, each respondent would claim distinctiveness for one reason or another. When a researcher attempts to find out what really is a distinctive institution, s/he must begin with a definition. For the purpose of this paper, the definition used is that proposed by Barbara K. Townsend: "*Institutional distinctiveness is a phenomenon resulting from a common set of values that shape institutional activities and unite key constituencies, both internal and external*" (1993, p. 11). Even when a researcher uses this definition, the concept of distinctiveness is elusive. The review of previous research begs the question, "How does an institution that claims to be distinctive, maintain this distinctiveness in an era when institutions of higher education are faced with a host of outside forces?" Is an institution distinctive because it perceives itself to be so, or is it distinctive because there exists a

consensus of agreement regarding values from all of its constituencies? Is

this agreement equally held by those outside of the institution looking in?

Perception and reality can often be at two extremes of a continuum. What are the attempts being made to maintain distinctiveness and are these attempts bringing about a merger of the perceptions with the reality? The field is ripe to explore various ways in which an institution, namely the University of Scranton, can maintain and effectively promote itself as distinctive in light of Townsend's definition.

CHAPTER THREE: METHODOLOGY

Conceptual Framework

The concerted, systematic attempt to maintain a distinctive mission at the University of Scranton is rooted in its organizational culture. Organizational culture must be examined to assess to what extent the efforts to promote the University of Scranton's distinctive mission have pervaded the institution.

A means for examining organizational culture has been developed by William G. Tierney. In 1988, Tierney wrote, *Organizational Culture in Higher Education: Defining the Essentials*. In this article he provided a framework to diagnose culture in colleges and universities. Tierney begins his framework of organizational culture by using the metaphor of the noted anthropologist, Clifford Geertz. Geertz (1973) defines traditional culture as a "historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which [people] communicate, perpetuate, and develop their knowledge about attitudes toward life" (p. 5). He uses the metaphor of a web:

Man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law, but an interpretive one in search of meaning (p. 5).

Tierney (1988) relates this metaphor to institutions of higher education:

Thus an analysis of organizational culture of a college or university occurs as if the institution were an interconnected web that cannot

be understood unless one looks not only at the structure and natural laws of that web, but also at the actors' interpretations of the web itself. Organizational culture, then, is the study of particular webs of significance within an organizational setting (p. 4).

Tierney notes that he does not presume to imply that all institutions are culturally alike but that a framework exists whereby a researcher can investigate the cultural organization of a college or university. He states: "The intense analysis of one institution provides a more specific understanding of organizational culture than we presently have and presumably will enable researchers to expand upon this framework presented here" (p. 8). He lists six essential concepts to be included in any study of the distinctive culture of an institution. These concepts are: environment, mission, socialization, information, strategy, and leadership. "Each cultural term occurs in organizational settings," according to Tierney, "yet the way they occur, the form they take, and the importance they have, differs dramatically" (p. 9). He emphasizes that the components of culture will overlap and connect with one another but using this framework will improve the ways of assessing organizational culture within an institution of higher learning (refer to Appendix A - A Framework of Organizational Culture by Tierney).

Tierney's essential concepts of organizational culture in higher education will be used in this research. His framework provides a comprehensive and systematic "web" for analyzing the components of the University of Scranton's systematic program to maintain a distinctive mission. Using his framework, the intertwining threads of perception and reality can be examined.

Research Design

The case study method, specifically a situational analysis, of an institution that is making a concerted, systematic attempt to maintain its distinctiveness was utilized (Borg and Gall, 1989 pp. 403-404). The institution chosen was the University of Scranton, Scranton, Pennsylvania. This institution is one of twenty-eight institutions that have been making a concerted systematic effort to maintain their institutional identity of being Catholic and Jesuit.

The researcher studied pertinent data from 1989, directly following the Georgetown Assembly through the academic year, 1994-1995.

The University of Scranton is an organization composed of a number of subsystems which exist and interact within a particular environment. This research will concentrate on the faculty's role in maintaining distinctiveness.

Masland (1985) describes three ways in which the researcher should examine the organizational culture of the academy: interviews, observations, and document analysis. He notes that various members of the academic community such as faculty, administrators, and staff should be included in the process. Through observations, one can glean which issues receive careful attention and close scrutiny as these are issues central to the institution's culture. Document analysis fills the gap that observations and interviews leave. Document analysis is also a way of noting the unique features of an organization and why these features exist. It also highlights rituals and values which support and maintain the distinctive culture of the institution. "In summary," Masland notes, "the use of interviews, observations, and document analysis encourages triangulation (Denzin,

1970). Each technique can confirm, disconfirm, or modify data obtained using the other two" (p. 165).

In this study, "A Framework of Organizational Culture" by Tierney (1988) was used in defining the essential concepts which were investigated. These concepts were used as frames of reference for describing what was occurring with the faculty at the University of Scranton.

The mission statement of the institution was chosen as the formal expression of distinctiveness of mission. How this statement is interpreted and promoted to the University's public was gleaned through a content analysis of promotional publications and brochures, market survey reports, presentations, and other materials which address distinctiveness that were accessible.

Additional information for the case study was gathered through the use of *direct response data*: an interview protocol was used with selected members of the academic community. It was designed and administered by the researcher. This protocol was addressed to those members of the academic community who were spearheading the concerted effort to maintain distinctiveness.

Although the effort to maintain the University's distinctiveness is emphasized throughout the total university community, this study limits its emphasis to how the faculty members are perceiving the rhetoric of distinctiveness. Based on the results of the content analysis and interviews as described above, a faculty survey was used to assess the congruence of the rhetoric of "distinctive mission" and its operationalization in the daily actions of the faculty. The researcher attempted to ascertain whether or not the effort to maintain a distinctive

mission is, in fact, having a positive effect in the daily educative activities of the faculty.

Significance

The United States of America has borne witness to the understanding that diversity and pluralism give depth of understanding to our pursuit of truth and knowledge. The pursuit of truth, through the lens of diverse philosophies of education, has served to give breadth to universal concepts, values, and understandings. Diversity and pluralism form the bedrock of our American culture (Statement on Academic Freedom, American Association of University Professors, 1940).

In 1980, Stadtman noted that distinctiveness increases the range of choices available to learners and makes higher education available to virtually everyone, despite differences among individuals. It enables institutions to confine their activities to those which are consistent with their location, resources, levels of instruction, and clienteles. Even more critical to our United States system of higher education, Stadtman suggests that distinctiveness becomes a precondition of academic freedom and autonomy because the greater the differences are among institutions, the more difficult it is for a central authority to convert them into instruments of indoctrination rather than education (pp. 98-99).

Since the late 1970s, governmental regulations stemming from civil rights legislation, the expectations of accrediting agencies, and societal expectations inherent in the competition for funding and research and development partnerships have imposed changes of substantial significance upon individual institutions. In

order to partake of the taxpayers' monies, historically Black colleges are expected to recruit faculty and students of other races, church-related institutions are required to adjust their hiring and admissions' policies to include those with different or no faith traditions, and single-gender institutions must open their doors to those of the opposite gender (Civil Rights Legislation, Executive Order 11375, 1968). Accrediting associations impose standards which, at times, may conflict with the in-place curriculum of a particular institution.

Recent articles in the daily newspapers and in the *Chronicle of Higher Education* (Jaschik, pp. A23, 26) bear witness to this trend. Cases such as the Virginia Military Institute and The Citadel may be rooted in gender but, the very cultural heritage and the distinctive mission of each particular institution are at risk. Brigham Young University may be fighting a legal battle concerning academic freedom and tenure, but it begs the question, "What does it mean to be a Mormon university supported by, and in the tradition of, The Church of the Latter-day Saints?" (Stimpson, 1993).

In *Scholarship Reconsidered: Priorities of the Professoriate*, Earnest Boyer (1992) notes that following the Second World War, the faculty reward system narrowed at the very time the mission of the American higher education system was expanding. He noted further that the faculty reward system does not match the full range of diverse academic functions that are operative today but promotes one dominant model of institutional excellence.

Birnbaum (1983) asserts that, "Diversity in higher education is critically important not only because it more effectively meets institutional and societal

needs but because through differentiation of component units it leads to stability that protects the system itself (p. 22).

Every higher education institution has a distinctive set of values and/or traditions which influence the everyday decisions and behaviors of its members. A university with a distinctive mission is faced with the decision as to whether it will permit itself to be shaped by external pressures or whether it will take control of the definition of its own mission.

By studying the proactive efforts made by individual institutions to maintain their distinctiveness, insights and positive strategies that emerge may be imitated by other institutions of higher education which are struggling with these same concerns.

Definition of Terms

mission - a statement of goals and objectives which informs and generates the curriculum.

distinctive mission - "a distinctive institution has a unifying set of values that are apparent to and esteemed by faculty, students, staff, alumni, and the public . . . Merely admitting a specific type of student does not qualify a school as distinctive, merely as different" (Townsend, 1992, pp. 10-11).

Jesuit University - The word "Jesuit," used as an adjective, denotes that the University was founded by the Society of Jesus whose members are often referred to as "Jesuits." It is in the spirit of their founder, Saint Ignatius of Loyola (1540 A.D.), that the commonly held values which inform the mission statement are articulated.

organizational culture - "is a pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and has worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems" (Schein, p. 9, 1985).

"in compliance" - the legal term which means that the institution has successfully met and fulfilled government mandates regarding specific civil rights laws and regulations.

"homogenized or flattened out" - to lose its distinctiveness and to become like all others.

institutional activities - the daily teaching obligations, programs, and services extended by the faculty to the students and to colleagues both within and outside of the classroom that emanate from their contractual agreement with the specified academic institution, University of Scranton.

"perceptions of the faculty" - how the members of the faculty understand and perceive the values, beliefs, and assumptions of the distinctive mission as promoted by the University.

University of Scranton, - "The University of Scranton is Catholic and Jesuit in both tradition and spirit. Committed to the liberal arts education, the University has served primarily undergraduate men and women, but also serves graduate students, adult learners, and persons interested in continuing their professional education. Founded as St. Thomas College

by the Bishop of Scranton in 1888, the institution moved to the administration of the Society of Jesus in 1942" (mission statement).

Assumptions, Limitations, and Delimitations

This researcher is aware that this study is limited by the use of the methodology itself. As a case study of a particular institution of higher learning, the findings will not be generalizable to a larger population; however this does not limit the value of its findings. The case is viewed as an example of events deliberately made in an attempt to maintain diversity. It is the hope that this single case can provide insights into the class of events from which the case is drawn. Hopefully, it will provide other institutions seeking to maintain a distinctive mission new questions to ask and new directions to observe. More important, it will describe the real-life implications resulting from one institution's deliberate attempt to maintain a distinctive mission in its specific institution, the University of Scranton.

CHAPTER FOUR: THE INTERVIEWS AND ANALYSIS OF CONTENT

Purpose

The purpose of this chapter is: to analyze the components of the University of Scranton's systematic program to develop and maintain a distinctive mission through Tierney's framework of organizational culture (see Appendix A).

To accomplish this purpose, a content analysis of numerous documents stemming from the University of Scranton's effort to promote its mission and identity was performed. These documents presented aspects of how the University defines itself to both its internal and external constituencies. They include sources such as the official catalogue, marketing research reports, notes to faculty members by the president, view books, and internal documents produced by the Task Force on Mission and Identity.

In addition to the content analysis of written sources, an interview protocol was constructed and piloted (See Appendix B). The questions put forth in the interview protocol were specifically developed to parallel those questions suggested by Tierney in his model of organizational culture. The protocol was then used to interview ten top level administrators on campus during the week of February 27, 1995. The information gathered from the interviews and the content analysis of documents describes the administration's perceptions of the University of Scranton's mission and identity. These perceptions are summarized and analyzed within this chapter of the dissertation.

Environment

Beginnings

Any attempt to understand how the University of Scranton defines the relationship between its environment and mission must begin with the dreams of its founder, The Right Reverend William O'Hara. As the first Roman Catholic Bishop of Scranton, Pennsylvania, he had always hoped that he could make a college education accessible for the people of the Lackawanna Valley. His dream became an actuality when, in 1888, he blessed a single block of granite. Combined with the aspirations of the Scranton Catholic community and the additional materials and labor needed, this single piece of stone materialized into the reality of Saint Thomas College (The University of Scranton View Book, 1994).

At first the college was staffed by diocesan priests and seminarians. From 1897 until 1942 the Christian Brothers operated the school. It received its University charter and current name, the University of Scranton, in 1938.

In the late summer of 1942, at the invitation of Bishop William Hafey, 18 Jesuits led by Rev. Coleman Nevils, S.J. the newly appointed University President, arrived on campus to assume control of the school. It thus became the 24th of the 28 Jesuit colleges and universities in the United States (The University of Scranton View Book, p. 2).

The original university site consisted of a single building in downtown Scranton, Pennsylvania. Almost concurrently with it becoming a Jesuit University, the campus was moved a short distance away from the center of town to its

present location. This was possible because the Scranton Family donated its estate situated on four and one half acres of land to the Roman Catholic Diocese of Scranton, Pennsylvania. The diocese in turn gave it to the University, thus paving the way for the expansion of the campus (Campus Guidebook, p. 2).

The Estate, a mansion built in 1871 that was originally the home of the Scranton Family, endures as a vivid reminder of the prosperity that existed when coal was king. The grand wooden staircase, fireplaces, and paneled rooms have been refurbished to their original splendor. The brilliance of a Tiffany skylight welcomes the newcomer to the offices of the Provost, the Vice President for Planning, and the Graduate Dean. What had been a former carriage house now provides office space for the President and his staff. What was once a Squash Court is now known as the Alumni House (Campus Guidebook, pp. 2-3).

Since 1956, 30 buildings, including 12 residence halls have been added to the physical plant. Unique to the campus and consonant with its mission to serve the local community, are several "recycled" buildings. The Houlihan-McLean Center, dedicated in 1988 as a performing arts building, was originally a Baptist Church. This and the acquisition of two other nearby churches, prompted Catherine Goulet to comment in *Inspired*, a magazine devoted to the historic preservation of religious buildings: "The University considers the preservation of significant historic buildings to be part of the solution and not part of the problem of institutional planning" (Goulet in *Company*, p. 14).

University programs and departments also occupy a former YMCA and the offices of a defunct coal company, in addition to the three churches.

Hyland Hall, a modern classroom building housing the University bookstore, now occupies the site of an independent junior college that moved to larger quarters. A university performing arts center has replaced an abandoned juvenile center (Brown in *Company*, Winter 1994, pp. 14-15).

Even a commercial building on the fringe of the campus that had been seized by federal marshals and narcotics officers houses the student health center, counseling offices, and educational programs.

By utilizing structures originally built for nonprofit use, the University refrains from removing revenue-producing property from tax rolls thus being true to its mission of support to the local community (Brown in *Company*, Winter 1994, p. 14).

The University's Academic Reputation

The University has often been described as the flagship institution of Northeastern Pennsylvania. There is no large state institution in this corner of the Commonwealth. There exists a branch of Penn State in Scranton, Pennsylvania and another one in nearby Wilkes-Barre, but these are generally looked upon as two-year institutions and student focused. As a result, the University of Scranton is often expected to live up to the reputation held by larger public institutions.

When it comes to economic outreach and the availability of either academic or research expertise, the regional community expects the University of Scranton to reply in the same manner as would a public institution supported by state funds. The University runs an extension service through The Center for Public Initiatives,

and such enterprises as The Small Business Development Center, an outreach program that helps local industries get into the computer age, the beginnings of a neighborhood development center working with the area that borders the University campus, etc. without the corollary public funds many of the public flagship institutions receive.

Proud of its rank of being fourth in the top 15 Northern Regional Universities in the 1995 issue of *U.S. News and World Report's America's Best Colleges* (p. 56), several top level administrators spoke of the University of Scranton's excellent reputation as a quality institution. The Dean of Admission asked, "How do you measure our quality or our perception of quality?" He went on to answer his own question,

Well, the typical ways are the Barron's or Fisk's or Peterson's or *U.S. News and World Report* or all the different scales that go about the whole process of trying to measure colleges. We're always very well perceived there. We are always in the top 5 or 10 percent of the regional colleges in the country. And this is, you know, becoming more and more recognized. I think as the years go by, we will see it repeated over and over again.

Within our own Jesuit group, the twenty-eight Jesuit colleges and universities, we always come out very well. For example, in terms just of number of applications, we rank fourth out of all the Jesuit colleges and universities in the nation (Interview 8, March 1, 1995).

The administrators, unanimously pointed out the numerous international fellowships that have been awarded to their students. Since 1970, more than 81 students from the University of Scranton have been awarded fellowships in the competitions administered by the Institute of International Education (Fulbright) and Rotary International. In 1994-1995 alone, four students were designated as Fulbright Scholars (University of Scranton 1994/95 Undergraduate Catalogue, p. 13). The president noted that for more than twenty years straight, there have been Fulbright Scholars, "as many as eight a year." He added that "it is a record to hold on to - and one that would be highly missed if not achieved. But," he immediately interjected, "what is more important is the overall quality of the *entire* school."

"Locally, we are a bit arrogant," the president continued. "I think, indeed we are a superior school, but there are still many ways in which we can share economically and in various ways to increase the quality of other local institutions." He noted that in the most recent history a climate of not sharing with Marywood, the other local Catholic college in the Scranton, Pennsylvania existed. This is changing, however. A recent grant from an alumnus whose wife was a student at Marywood College has provided a challenge to the two schools to do something together. In addition to the monies for the project that will be specified by the two universities, the benefactor provided funds to retain a consultant from Arthur D. Little to facilitate the combined effort of the two schools (Interview 4, February 28, 1995).

Several administrators interviewed pegged Villanova University as the chief source of competition for prospective students. According to a marketing survey

conducted by Institutional Marketing & Communications, Inc. in November 1994, when non-prospective student groups were asked to rate the quality of several institutions in the University of Scranton's competitive group, Villanova University received the highest quality rating. Guidance counselor ratings also placed Penn State University in the highest quality group. The University of Scranton received mean quality ratings that placed it in the next highest group along with Fairfield University, another Catholic institution.

Part of our intent, however, was always to try to build an institution as an instrument that could be used in both the economic and social development of this region and of this state. But again, the only way we could do that was to get those resources and the only place we could get them from was from outside the area (Interview 9, March 1, 1995).

In the view of prospective undergraduate students, the University's academic reputation rated on a par with the quality of Villanova and Penn State Universities. It was perceived as being a school of comparably high academic merit (University of Scranton Market Study: Final Report, 1994, p. 6).

This same survey suggested that: "the University has been able to formulate, communicate, and, for the most part, fulfill an image of academic excellence and genuine community." It noted that the interviews of both administrators and local residents concurred that "the most frequently referred to challenges facing the University were location in or near the City of Scranton, low level of cultural diversity, and escalating cost of tuition" (1994, p .5).

Relationship to the Roman Catholic Church

The present president defines the relationship of the University of Scranton to the Catholic Church, in general, and more specifically to The Society of Jesus, as "a moral identity, not a legal one. The only legal identity that exists is the presence of the Jesuit community living on campus" (Interview 4, March 1995). But as the president of a university in the "Catholic/Jesuit Tradition," he acknowledges a responsibility to "stay in very close contact with the leaders of the Jesuit Community, not just on campus but with provincial leaders and even with the international General (Superior)." He states further, "I keep in very close contact with the local Church and indeed arrange with the Board of Trustees to have on our board the required number of Jesuits, which is nine, and to have some representative of the Bishop." He continues to say that "Our relationship to the hierarchy (of the Catholic Church) is a moral one. We have had a bishop on our board by election. We have had the bishop present for many of our ceremonies, giving him a prominent role. I meet with the bishop periodically and he helps us in many ways" (Interview 1, February 28, 1995). In a time of ferment expressed in many areas of American Catholic intellectual thought, the president describes the relationship between the University and the local diocesan officials in positive tones (Interview 1, February 28, 1995).

Both he and the other administrators noted that just because a member of the faculty is a Jesuit, does not necessarily indicate that the person is promoting the mission and identity of the University. There have been instances where actions on the part of individual members of The Society of Jesus have actually hindered the

effort to maintain respect for the University's Jesuit identity. These were the times when individual Jesuits would try to gain access to privileges just because of their membership in the Society of Jesus rather than by the ordinary means a faculty or staff member is expected to follow. Expressed anger or negativity by a particular Jesuit at the rapid changes within both the Church and modern society can lead to opposing forces within the academic community.

Absence of some of the Jesuits at university functions is another cause of concern. Since many are older men, some often prefer not to attend extracurricular functions. Members of the academic community look for their presence and support on these occasions and they are disappointed at the lack of Jesuit involvement in an academic community that is attempting to maintain its Jesuit identity and mission. When asked to name individuals who supported the mission and identity of the University, the names of those Jesuits who are visibly present at all types of occasions were the ones most frequently cited.

The president voiced concern over whether or not there would be a Jesuit priest to replace him when it is time for him to retire in about four years.

Relationship to the Local Community

Situated in the northeastern region of Pennsylvania's Pocono Mountains, in the City of Scranton, Pennsylvania, the University expresses a commitment to its local environment (*Mission Statement*, 1993, n.10). The community, a city of about eighty thousand and a metropolitan area of about 750,000 people is clearly an urbanized area, but according to one middle administrator, it is certainly not of the character of the major metropolitan areas (Interview 6, February 28, 1995).

When asked to describe the environment in which the University is located, a dean replied:

It is the sort of place you can get your arms around. People feel that they know one another. It has virtually no minority population at all. ...Tends to be somewhat more homogenous in terms of income levels than would be true of major metropolitan areas. We don't have a high percentage of wealthy people. On the other hand, you don't come across too many instances of grinding poverty. We have a relatively old population . . . I think we have the second oldest population in the country based on the second highest percentage of people over 65 . . .

The mix of ethnic groups that we have here, the history of mining, that is now almost into the dim past but that still has some influence in the way people think, and a fond relationship between the institution itself and the surrounding community, govern the traditions that distinguish us from other Jesuit institutions of higher learning" (Interview 3, February 27, 1995).

The not-so-past history of a depressed economy, of immigrant labor working long hours in the mines, and of women laboring tediously in the silk mills has indelibly left its mark on Scranton, Pennsylvania. "This is a physically beautiful area that was pretty seriously defaced during years of coal mining. The natural, physical beauty has in many ways been restored in the last few years. It's an environment that economically, until recent years, has been depressed," states the

provost (Interview 1, February 27, 1995). Several of the respondents noted that the history of economic "hard times" has left, as a legacy, an older, socially, religiously, and politically conservative population. "And though that is changing as the Church changes," the provost reflects, "that's still much a part of the tradition and that can be very rich but it creates its problems as well" (Interview 2, February 27, 1995).

In the 1980s, a deliberate effort was made to strategically position the University of Scranton as a competitor in the regional higher education market. It was then recognized that, because of the depressed economy in Northeastern Pennsylvania, the only way to be able to develop a quality institution was to look outside the Scranton, Pennsylvania area for its resources. New York, New Jersey, and a large section of The Commonwealth of Pennsylvania are within a radius of 150 miles from the University.

A senior administrator noted that the average family income of the University of Scranton's local students is \$23,000 a year less than the family income of the average regional student. One in eight of the local students is coming from families where the income is less than \$20,000.00 a year. For the regional students, he notes that it is less than one in twenty-five, or 12% of the local students versus 4% of the regional students.

The undergraduate day school draws approximately 70% of its students from outside a commuting range of the University (predominantly eastern Pennsylvania, New York, and New Jersey). The evening division and the graduate school that have an enrollment of approximately 1,300 students are almost entirely

local individuals. Out of the 750 graduate students, 250 are international students.

The concerns of the local community surface when tuition fees come up for review. "We have to be very careful of the local market. We don't want to project an image of high quality that gets spelled out into standards that the local kids cannot meet and/or a price that they cannot pay" (Interview 9, March 1, 1995).

This administrator reported that "A much more affluent regional market is in part subsidizing the education of the local market, also creating a diversity of programs here. Resources can now be used for consulting work and involvement in the local area that this community would never have otherwise" (Interview 9, March 1, 1995).

The University's Social and Economic Impact on the Local Community

The annual economic impact of the University of Scranton on the local region exceeds \$136 million a year. In the last five fiscal years, university construction projects have totaled \$43,495,102 benefiting the local economy and creating both temporary jobs for construction and permanent positions for those employed in the operations of the new facilities. It employs private local contractors to meet the daily needs of the physical plant such as security and road maintenance (Local Economic Impact Pamphlet).

In addition to nearly 44,000 hours of student volunteer service provided annually to the local community, each student residence engages in a major volunteer project each year. Through Campus Ministry, the local school districts benefit from more than 84 volunteer programs. A tutoring program called "The United Mind Workers," housed in the Presbyterian Church provides a safe haven

for younger members of the community. A campus minister spoke with pride about "a really good program of university students doing AIDS education in the local public schools. We went out into the schools. My impression is college students really get listened to by high school students and younger. They won't listen to the adults, but they do listen to them" (Interview 6, February 28, 1995).

The University is also aware of providing cultural and educational opportunities for the residents of the greater Lackawanna area. All residents in the area have full access to the University's newly constructed Weinberg Memorial Library. Campus facilities and support staff are often provided for charitable and civic organizations (Interview 4, February 28, 1995).

As one middle management administrator so aptly expressed it, "Whether you talk about outreach to the poor in terms of soup kitchens and other sorts of things or whether you talk about outreach to an absolutely, economically devastated area and helping to bring it back, it's still part of our mission" (Interview 5, February 28, 1995). One Jesuit administrator was quick to add the caution, " . . . but it is a two - way street, we have received much from the community in return. The city has become a great source of internships and learning for our students" (Interview 7, March 1, 1995).

The University as Viewed Through the Lens of the Local Community

Several of the administrators who were interviewed described the views of the local community toward the University as "a divided atmosphere." "There is a good deal of ownership on the part of this community for the University," stated one person. "They look over our shoulders, they second guess us, and they really

would like to tell us how to operate the place in many ways. And yet, there is a deep thread of distrust, suspicion, maybe envy . . . depending on what level of the community you're dealing with" (Interview 5, February 28, 1995).

Much of the divided loyalties emanates from the problems of the impoverished economic past. During these times, many members of the white collar work force left the city for jobs elsewhere or for homes in the suburbs, leaving on the fringes of the campus a predominantly blue-collar work force citizenry. It is within this population that a people exist who have not had a chance for a college education, and it is within these hearts that ambivalent feelings of pride for, and suspicion of, the University coexist. Many breadwinners of these families find secure within the campus boundaries a friendly and supportive place to work and worship. Yet, at the same time, fear wells up in the minds of many of them each time another parcel of land is acquired for university expansion or when students renting apartments off-campus become a bit rowdy or destructive. It is at times such as these that the students become, "the rich kids on the hill," or that second guesses take the form of asking whether the elongated tentacles of campus expansion might encroach upon their hard earned property! (Interview 1, February 28, 1995 and Interview 6, February 27, 1995).

"We are an institution that thinks about ourselves as a strong, hospitable, warm community," stated the chair of the Task Force on Mission and Identity. But he went on further to state, "I think we are an isolated campus. While there is not a firm strong wall around us that separates us from the city, there is an emotional one. I think as a task force we can break out of that so that we can

begin to move toward the metaphor of a reflective presence in the community, reflective about things not just in a secular way but also reflective about it from Jesuit Catholic principles (Interview 9, March 2, 1995).

The Climate of Community

Across all external groups interviewed for a Market Survey in November 1994 (prospective undergraduate students, local Scranton, Pennsylvania residents, members of the adult undergraduate and graduate student market who inquired but did not apply), the highest level of agreement was expressed that the University is friendly, caring, and intellectually demanding. In this same survey, the descriptors of caring, Christian, and social were agreed to by all on-campus groups (students, faculty, administrators, staff). However, among faculty, administrators, professional and support staff, the descriptor "friendly" received much lower agreement ratings than did the descriptor "caring." In general, and toward students, the University is caring but in terms of department to department and office to office interaction the phenomena of "feudism" competition, uncooperative and unfriendliness are sometimes experienced" (Market Survey, 1994, pp. 9-10).

Summary

The present understanding of the mission and identity of the University of Scranton is intimately connected with its environment. Environmental concerns have dominated the mission since its conception and foundation. In its *Institutional Statement of Mission* that was approved by the Board of Trustees in October 1987, and amended in October 1993, we find numerous references to the intertwining and influence of the University's historical roots and environment:

The University is committed to serving students from a wide geographical region within and beyond the borders of The United States, while at the same time retaining its special commitment to the community of northeastern Pennsylvania where it has its historical roots. It intends to build its on-campus resident population while maintaining the presence of commuter students from the metropolitan areas (*Mission Statement*, 1993, n.7).

The University of Scranton is committed, as one of the dominant institutions in northeastern Pennsylvania, **to community service**. The primary service rendered by the University to the area is education of future leaders for the area's professional, political, religious, cultural, and business communities. The University recognizes its responsibilities, within its capability, to render technical and cultural assistance to members of these communities. Accordingly, the University actively participates in the efforts to improve the region's economic and social environment. In addition, the University provides students, as students [sic] with experience of the dominant social and economic problems of this region. It does so in order to assist them in systematic analysis of the problems of contemporary life and motivates them to contribute in some ways after graduation to the solution of these human problems (*Mission Statement*, 1993, n.10), and

The University is committed to adult and non-traditional learners.

This commitment . . . is rooted in the institution's Jesuit identity as well as its historical aim of service to the local community. This aspect of the

University's mission is in full harmony with its goal of educational quality (*Mission Statement*, 1993, n.5).

Concern for the local Scranton community and service to its needs are as weft to the weaver; integral and vital components of the mission and identity of the University of Scranton.

Striving for excellence in scholarship, the University of Scranton has gained a reputation of merit in the regional market. The expanding geographic area from which the students apply and the pool of applicants that steadily increase is a result of the University's growing academic reputation.

Maintaining the University's mission to the local Scranton, Pennsylvania setting is an area that needs constant vigilance. In striving for higher entrance examination scores and in seeking external funding, the University could all too easily ignore its mission to the local area. Presently, commitment to and concern for the local environment is a guarded trust.

Mission

In the past decade, there has been considerable concern on the part of the universal Roman Catholic Church and Catholic academic communities in the United States about whether the Catholic identity and mission of such institutions of higher learning as the University of Scranton can survive in light of the legal and educational context in which these universities operate today. (Refer to Hesburg, 1994 and Langan, 1993). The mission statement of the University of Scranton states that it "is Catholic and Jesuit in both tradition and spirit" (*Mission Statement*, n.1, 1993). To understand what it means to be "Catholic" and "Jesuit"

one can refer both to formal and informal definitions and perceptions on levels that span the international and local scene.

The Formal Definition of the University's Catholic/Jesuit Mission and Identity
To Be a Catholic University

Responding to this concern, Pope John Paul II issued the apostolic constitution, *Ex Corde Ecclesiae, on Catholic Universities* in August 1990. This international document offers both a theological understanding of the Catholic university in the modern world and a set of norms for its self-definition. More important, it serves to raise practical and much debated questions about the implications of its norms for the situation of a Catholic university in today's civil arena (O'Donovan, in Lang, 1993, p. vii).

In this document Pope John Paul II draws his definition of a Catholic university from two sources: *The Magna Carta of the European Universities*, Bologna, Italy, September 18, 1988, "Fundamental Principles," and the *Pastoral Constitution of the Church in the Modern World, Gaudium et Spes*, n.59, Vatican Council II. He states:

Every Catholic university, *as a university*, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities. ...every Catholic institution must have the following *essential characteristics*:

1. A Christian inspiration not only of individuals but

of the University community as such;

2. A continuing reflection in the light of Catholic

faith upon the growing treasury of human

knowledge, to which it seeks to contribute by its

own research;

3. Fidelity to the Christian message as it comes to us

through the Church;

4. An institutional commitment to the service of the people

of God and of the human family in their pilgrimage to the

transcendent goal which gives meaning to life (*Ex Corde*

Ecclesiae, 1990, n.12 and n.13).

Echoing the Pope's definition, Section 2 of *the University of Scranton Institutional Statement of Mission, 1993* defines in a formal way its understanding of Catholic Identity:

Our Catholic tradition and spirit mean, first of all, that the University recognizes that the teaching and example of Jesus Christ are central sources of values and attitudes which should be reflected in the campus culture. Thus, Theology, as an intellectual effort to understand the data of divine revelation, is an important academic discipline at the University; and the University, although independently incorporated by the Commonwealth of Pennsylvania, stands firm in the Roman Catholic tradition and communicates this tradition in a systematic way. It also explores other traditions, for

their intrinsic merit and for the contributions they can make to a better understanding of the Catholic tradition. The University thus does not intend to serve Roman Catholics in an exclusionary sense but rather to provide Catholic education in a properly ecumenical context for students from a variety of religious backgrounds (*Mission Statement*, 1993, n.2).

In section number 15 of the document, *Ex Corde Ecclesiae*, Pope Paul II elaborates further on the definition of research in a Catholic university:

A Catholic university, therefore is a place of research, where scholars *scrutinize reality* with the methods proper to each academic discipline, and so to contribute to the treasure of human knowledge. Each individual discipline is studied in a systematic manner, moreover, the various disciplines are brought into dialogue.

Teaching, research, and service are defined by the University of Scranton's *Mission Statement*, n.8.2, n.8.3 and n.10:

Faculty. We begin with the acknowledgment that the quality of the University depends essentially on the quality of the faculty. We also propose to be a university that emphasizes good teaching. The University, however, takes the position that teaching is enhanced by serious scholarship and ordinarily will not last without it. Hence, excellence in the University's faculty is measured in terms of continued advancement in the quality, effectiveness, and vitality of

classroom performance, as well as the continued application of faculty energy to research which advances human knowledge and may lead to publication for a scholarly audience beyond the University community. We regard teaching and research as complementary to, not in opposition to or competition with each other (*Mission Statement*, 1993, n.8.2).

In regard to the administration, the mission statement reads:

Administration. The starting point from which administrators advance is manifold. It presupposes credentials appropriate for leadership and management in an educational environment, experience with special problems of that environment, and knowledge, as well as being known in, the academic environment beyond the University. Excellence is then measured along lines of improved knowledge of the University as an institution and a community beyond the University as an institution and a community, services to the constituencies of the University, availability and responsiveness to the needs of the University community, management of academic and financial affairs, effectiveness of planning, decision-making, communication of plans and decisions to the University community, and impact in the realm of ideas and influences in the metropolitan area or beyond (*Mission Statement*, 1993, n.8.3).

Integral to the Ignatian/Catholic mission of the University of Scranton is the

concept of service:

The University of Scranton is committed, as one of the dominant institutions in northeastern Pennsylvania, **to community service**.

The primary service rendered by the University to the area is the education of future leaders for the area's professional, political, religious, cultural and business communities. The University recognizes its responsibilities, within its capability, to render technical and cultural assistance to members of these communities. Accordingly, the University actively participates in the efforts to improve the region's economic and social environment. In addition, the University provides students, as students, with experience of the dominant social and economic problems of this region. It does so in order to assist them in systematic analysis of the problems of contemporary life and motivate them to contribute in some ways after graduation to the solution of these human problems (Mission Statement, n.10).

The integration of knowledge which is referred to in *Ex Corde Ecclesiae*, is also identified as a value at the University of Scranton. This value is expressed by its commitment to the liberal arts. Mission statement number 4 reads:

The University is committed to the liberal arts education. The University also affirms its emphasis on professional and preprofessional education. Though these aims may seem in some tension, the University believes that there is a creative relationship

between laying the broad foundation that the liberal arts education provides, and striving to serve the career-oriented expectations of its students and the needs of society for humanistically trained professionals. In the Jesuit tradition the liberal arts are defined in broad terms comprising not only the humanities but also science as well (*Mission Statement*, 1993, n. 4).

Mission statements are usually broad philosophical presentations or visions of the University's *raison d'être*. Explicit discussion of the roles and responsibilities of faculty and administrators are usually not contained in them. Yet the phrase "good teaching enhanced by serious scholarship" highlighted in the formal written mission statement of the University of Scranton contains implications for the way in which faculty members carry out their specific responsibility for the "Catholic" identity of the University. Reverend George H. Tavard (1993) explains that:

If we still spoke good Latin, the conjunction of the two words, *Catholic* and *university*, would be tautological. For *university* translates *universitas studiorum*, the universality and totality of studies, and *Catholic* already qualifies that which is really or potentially "universal" (In Langan, p. 65).

In the philosophy of Catholic higher education, teaching and dialogue with the world is not relegated to some secular course in the curriculum. Neither is "being Catholic" relegated to a course in the Theology department or to a specific credal action. Based on the writings of John Henry Cardinal Newman (1852), "all

knowledge is a whole and the separate Sciences parts of one . . . all branches of knowledge are connected together, because the subject-matter of knowledge is intimately united in itself as being acts of the Creator.” If good teaching and scholarship (or “dialogue with the world” to use Newman’s words) on the part of the faculty are valued and highlighted in the mission statement of the University, it follows then, that the faculty’s distinctive role in promoting the Catholic identity of the institution is identified. The faculty handbook of the University of Scranton acknowledges this in its section on rank and tenure. The basis for tenure and promotion gives 50% weight to one’s teaching performance, while only 25% weight each is afforded to scholarship and service. The Faculty Handbook, however, is more “job-related” than “mission-related” in content.

In the interview sessions, several of the administrators noted that the present mission statement is wordy and cumbersome. Plans are underway for rewriting it. In conjunction with this, the Task Force on Identity and Mission is keenly aware that a specific supplementary document on the roles and responsibilities of faculty and administration members as part of this distinctive institution need to be addressed more concretely. In conversation, the Chairperson of the Task Force on Identity and Mission noted that discussion is presently taking place within the Task Force concerning the formulation of a document of this nature (Interview 9, March 1, 1995). Members of the task force have contacted and spoken to several church-related institutions such as the University of Steubenville, Brigham Young University, and other institutional members of The Association of Jesuit Colleges and Universities who already have

such documents in place. The supplementary documents of these institutions range from “guiding principles” to “specific actions.” One school focused their supplementary document on the recruitment and hiring of new faculty members. The University of Scranton’s task force is in the process of discerning the type and content of materials to be used in their document.

To Be a Jesuit University

The University of Scranton, as did the other 27 Jesuit Colleges and Universities in the United States, received a challenge to authenticity in mission from the international Superior General of the Society of Jesus, Peter Hans-Kolvenbach, S.J., when, at Assembly ‘89, Georgetown University, he said:

A college or university has its own way of being and acting. It has its own specific nature and mission. But it cannot be Catholic and at the same time completely without accountability . . . Words have meaning; if a college or university describes itself as “Jesuit” or “in the Jesuit tradition” the thrust and practice of the institution should correspond to that description. It should be operative in a variety of ways (Talk in *Themes of Jesuit Education in Ignatian Identity: Questions for Conversation With Documents for Reading or Study*, 1994).

What does it specifically mean for the University of Scranton to be “Jesuit” or “in the Jesuit tradition”? The answer to this question by the University of Scranton is found in the institution’s written mission statement.

Our Jesuit tradition and spirit mean that the life of the University

is inspired with the vision contained in the *Book of the Spiritual Exercises* of St. Ignatius of Loyola, the founder (in 1540) of the Jesuit order. This spirit is brought to the University not only by the Jesuits who live and work here, but with ever increasing significance, also by their colleagues and students who may make their own this same vision through the personal experience of the Spiritual Exercises.

Translated into an educational context, this vision manifests itself in respect for the individual student as a unique person and in an emphasis on service, on open communication, on freedom of choice, on commitment to the value system contained in the Gospel of Jesus Christ. As Jesuit education grew, these characteristics manifested themselves in more measurable educational terms like clarity of thought, care for fundamentals, excellence in written and oral expression, reflection on personal experience, respect for the best in past human experience (*Mission Statement*, 1993, n.3).

In statement n.11 we read:

The University acknowledges that being Jesuit in tradition and spirit means being experimental and innovative. A Jesuit university belongs at the forefront of Catholic intellectual life, interpreting the Church to the world. It is in the Jesuit style to do, in education or in any other work, what others cannot or choose not to do. The University therefore commits itself to the fostering

of these characteristics from its well-established institutional base.

The educational apostolate under Jesuit auspices is a means for promoting the greater glory of God through the lives of human persons. Accordingly, the object of education is not only the intellect but also the will, and indeed the whole human person (*Mission Statement*, 1993).

In a talk to the academic community on "Trustee Day '94," the chairperson of the Task Force on Ignatian Mission and Identity summarized the key characteristics which are hallmarks of a Jesuit education. He stressed that the vision of Saint Ignatius was Christocentric. It transfigured the world and colored the understanding of the human race with a sense of the sacred. Ignatius' vision also required a sense of companionship and comradeship with the Lord in the work of redemption. Therefore, the aim of Jesuit education was clear to Ignatius: the creation of a Catholic elite who were humanistically educated, eloquent and pious and who would be prepared to assume positions of leadership in their communities. The chairperson continued to say that while Ignatian education continues to be an apostolic instrument in service to the Church, it now wishes to train people to be men and women for others who see their talents as gifts from God that are to be developed and used for the good of others; men and women who are educated in virtue and are committed to the service of the poor (*Themes in Ignatian Education*, The University of Scranton: Trustee Day 1995, unpublished talk, February 8, 1995).

A second characteristic of the Ignatian tradition, according to the

chairperson of the Task Force, is that the Ignatian tradition is pastoral in approach.

“This pastoral aspect of Ignatian education shows up especially in *Cura Personalis*, the care for the individual student. The emphasis on such personal concern for the student highlights the special role of the teacher in all Ignatian educational institutions.” That the education received is committed to the promotion of human excellence in all aspects of life, emotional, spiritual, intellectual, and physical, is the third aspect of the tradition according to the Task Force Chairperson:

“This commitment to excellence shows up in a commitment to rigor in the classroom . . . Finally, true to the Incarnational view of Ignatius, it was and is world-embracing. Ignatius saw the world as the arena of God’s activity. Thus, celebrating the world as a place of beauty, and to revealing the human being as both possessed of beauty and worth, and worthy of wondering contemplation.”....the tradition has been and should be evolving. It must always be about the work of living with tension. It must be about the work of trying to find out ways of bringing the Ignatian vision to life. Thus, in the last thirty years, there has been an attempt to translate his vision into terms that are understandable to our age, and of service to the Kingdom in our age. Jesuit education now seeks to be an agency in the service of faith that does justice. It seeks, as Father General recently said, to turn out men and women for others: men and women of competence, conscience, and compassionate

commitment to the cause of justice in our world. Why? These are the qualities that will startle the world, that will continue the work of redemption (*Themes in Ignatian Education*, The University of Scranton: Trustee Day 1995, Chairperson of the Task Force on Mission and Identity, unpublished talk).

The statement from the National Jesuit Education Association in 1969 sums up what Jesuit education means at the University of Scranton:

Jesuit education has as its hallmark this absolutely central position of an action-oriented Christian humanism, and it feels entitled and summoned to take every human task with utter seriousness. The Jesuit institution need not be distinguished by any particular juridical structure, nor by formal control on the part of Jesuits, the board of trustees, administration, or faculty, nor by any specific curriculum as such. It is distinguished by the way in which a significant number of men and women, Jesuit and lay, express their secular mysticism in their professional and personal lives, with a consensus on campus, and design an effective educational enterprise aimed at developing all the dimensions of the human person (*Ignatian Identity: Questions for Conversation With Documents for Reading and Study*, 1995).

The assistant director of the Institute for Contemporary Spirituality acknowledged that:

“The Jesuit characteristic, I must say, is rather foggy to me. Most

people identify the University as being 'Jesuit' because it has Jesuits on campus. If you are asking me personally, I think that the Ignatian charism says in effect that we put quality into our decision making. It means that we have a definite means of going about decision making that looks at our hearts, our head, and our faith. It has a lot to do with ethics, care of the individual person, imagination, and creativity. It means being at home in the world while at the same time being contemplative about it. All of the things one might do. The educational programs, conversations with others, the directed retreat and so on, is trying to get people to name their own personal grace (Interview 10, March 1, 1995).

One senior administrator, a layman, was less optimistic in his response:

Many of the laypeople here have had an immature notion of what it means to be a Jesuit institution. They are willing to look at the symbols and say, 'Look, we have a Jesuit President and a Jesuit Dean of Admissions. We have chapels around the campus and we have . . . etc., etc.!' They do not see Ignatian mission and identity as a vitalizing force within the institution or as something that has really impacted policy development and the way we make decisions. What has happened here at the University of Scranton is that the move toward our addressing our Jesuit identity, in light of the declining Jesuits, has come aggressively and perhaps more aggressively from the lay people within the administration, than it

has from the Jesuits (Interview 4, March 1, 1995).

Specific Values of the University of Scranton's Mission As Expressed Informally
by the Institution's Administrators

In the interview sessions with senior administrators, the Catholic/Ignatian themes stated above were echoed over and over again. During the interview sessions, the administrators were asked to state in their own words what it meant to be a Catholic/Jesuit institution. When referring to its Catholic identity and mission, the Director of Public Relations defined "being Catholic" as "It's Catholic in the same sense to me as I consider myself Catholic when I say the Nicene Creed in the Anglican Church; Christian and universal, apostolic and one" (Interview 3, February 28, 1995).

When another administrator was asked to define what it means to be Catholic and Jesuit, he immediately said,

that first of all, the fact that individuals deal with their experience with a spiritual dimension. I think it sets them apart from other individuals. What they find meaningful for themselves, in that regard, is less important perhaps, than the fact that they do begin with it. And I believe that this is important for institutions as well. There are some characteristics Ignatius had for his institutions: a real concern for their apostolic nature, and that these institutions, as institutions, are linked to the Church - the redemptive and Incarnational work of the Church (Interview 4, March 1, 1995).

The Dean of the Graduate School expressed his understanding in this manner:

The mission of this Jesuit institution, I think, is the same and different from any other. It's simultaneously the same and different from any other category of institution of post-secondary education. It would be a matter of gradations of difference. We would have some of the sameness to our mission as that of a Penn State or of an Ohio State in the emphasis on the pursuit of truth, the development on a certain amount of career preparedness, the breadth of a liberal education, and so on. We would share with religiously affiliated institutions all of those things which I just mentioned plus an interest in the development of personal values, caring for the individual and concern for others, and the development of moral sensitivities. Going further, we would share with other Catholic institutions at least a tradition of Catholicity and some remnants of Catholic Theology courses and liturgical manifestations. In comparison with other Jesuit institutions, we would share all those things that I mentioned before plus the same elements of the Ignatian tradition, which I take to include particular concern for the development of leadership, a certain emphasis within development of spiritual character and probably a particular emphasis on academic excellence (at least within certain fields). Then finally, I would say that we differ from other Jesuit institutions. It is principally the traditions that are associated with this particular community: the mix of ethnic groups that we have

here, the history of mining which is now almost in the dim past but which still has some influences about the way people think, and a very close fond relationship between the institution itself and the surrounding community . . . The similarities with other Jesuit institutions far outweigh the differences. In fact, that's one of the things that have given rise to some sense of community among graduates of Jesuit colleges and universities (Interview 7, February 27, 1995).

Values specific to the University of Scranton were often defined in terms of the University's commitment to its foundation as a local college established to serve the needs of the Scranton Pennsylvania/Lackawanna Valley area. Statement seven in the formal mission statement reflects this:

The University serves not only the local community, but other communities as well. The University is committed to serving students from a wide geographical region within and beyond the borders of the United States, while at the same time, retaining its special commitment to the community of northeastern Pennsylvania where it has its historical roots. It intends to build its on-campus resident population while maintaining the presence of commuter students from the metropolitan area (*Mission Statement*, 1993, n.7).

Another administrator expressed it in this manner:

We are an institution that is deeply engaged with this community in a very positive way, whether it is business, commerce or education.

We are a private institution with a public stance. And I don't believe that is by happenstance. There are historical reasons for this. We were developed as a local college with a local mission. We have maintained that sphere of interest while we have gone through a period in the 1980s of regional growth and development in both our orientation and quality. I think this is a function of our Ignatian tradition. We also maintain a very large general education requirement here while at the same time we have the maximum amount of credits required to assure the highest quality from a professional standpoint. In order to graduate from this institution with a degree, the student carries between 135 and 145 credit hours. We have been unwilling to reduce our standards. We have a friendliness in the environment here that is caring. It is in some way palpable. People who come in from the outside never fail to remark on the fact that people say hello to one another; people will reach out to you and try to be helpful. I don't think that this is just from the drinking water in Lackawanna County. I take this to be somewhat of the function of our Catholic and Ignatian spiritual experience coming out of our mission and identity (Interview 4, February 28, 1995).

The Provost, Vice President for Academic Affairs, was also asked to define the mission in his own words. He referred to the written mission statement and related that copies of the statement are handed out "quite freely" to campus

visitors and members of the community. He pointed out with pride, the University's commitment to the liberal arts tradition. The Provost, Vice President of Academic Affairs, stressed that the University of Scranton is devoted to the undergraduate student (Interview 2, February 27, 1995). Mission Statements n. 8 and 8.1 attest to this:

The University is committed to academic excellence. The pursuit of this goal touches all elements of the life of the University, as outlined below. To excel is to move or to stand apart from a well-defined starting point. Our pursuit of academic excellence begins with an understanding of where we are and what we propose to do. **8.1 Students.** We begin with a respect for the varying capacities of the students, a characteristic Ignatius of Loyola insisted upon for his schools. The University will include within its student body only those who are capable of serious academic work, but, given that initial norm, the University wants heterogeneity in its student body with respect to race, religion, and socio-economic background. Moreover, the University intends to do all it can to serve the poor and to keep itself accessible to the range of socioeconomic groups it has traditionally served. Excellence in the student body is measured in terms of development of academic potential, respecting in every case the unique characteristics and varying capacities of students (*Mission Statement*, 1993, n.8.1).

The Provost, Vice President for Academic Affairs, then made a point of

noting that the evening school is its own special unit with the name of a college: The Dexter Hanley College. "Our mission statement talks about the characteristics we look for in students and it speaks of the characteristics of excellence we look for in faculty and administrators. It talks about our service to the local community which is an important part of our identity . . . There is no state university or community college in Scranton and so we take on for ourselves some of the responsibilities that a public institution would take in terms of service to the local community: cultural service, educational service, service in terms of economic development, technology transfer, and the like" (Interview 2, February 27, 1995). True to the University's history of meeting the needs of the local community, the mission statement expresses a strong commitment to the non-traditional and graduate student.

The University is committed to adult and non-traditional learners. This commitment, fulfilled in the various credit and non-credit programs offered by Dexter Hanley College, is rooted in the institution's Jesuit identity as well as its historical aim of service to the local community. This aspect of the University's mission is expressed in full harmony with its goal of educational quality (*Mission Statement*, 1993, n.5). And,

The University is committed to excellent graduate education to the master's level. This commitment affirmed first with the creation of the Graduate School in 1950, has been reaffirmed. In the reaffirmation, the University related its graduate mission not

only to its community service role, but also to its desire to promote faculty and student scholarship and research. Programs offered by the Graduate School are not only intended to serve the appropriate professional needs of the community, they are also intended to provide a balanced array of studies, reflective of the range of the University's resources in the humanities, the sciences, and the social sciences (*Mission Statement*, 1993, n. 6).

The majority of the administrators interviewed spoke of the University of Scranton's warm and caring community. In reflecting on this the President explained:

I think that for a number of reasons we have developed a sense of community on campus that is rather unique for an institution of this size. It is basically the result of the size of the campus, the nature of the town (where people are always running into each other), and the fact that we still have Jesuits living in the dorms. Our University community of students have backgrounds that are rather culturally similar, so there is a natural common ground. We don't have much diversity and we recognize this as a problem. It is a negative but there is also a positive effect as well. When I think of what it means to be a Catholic institution, I believe that there is a sensitivity to Catholic moral values and that there is Catholic practice through a very active Campus Ministry. A high percentage of our students are Catholic in faith traditions. In defining the

University as being Jesuit, I would like to say that it is our concern for the individual student. I don't know if that is really at work. We talk about it a lot. We are very concerned about the students. Our dormitory life is very sensitive to human development in a special way. Whenever we build a dormitory, our first concern is about the nature of community that will exist within the hall. As an example, we do not build high rise buildings because we are concerned about how it would affect the formation of community within the dormitory. Finally, our sense of service to the community is of value and importance to us (Interview 1, February 28, 1995).

Pointing to a brochure on his desk, the Dean of Admissions read a quotation which summed up for him the mission statement, "Where potential becomes a reality." Along with all that is offered to the students, "we want to have someone there to support the individual person, to help each student to become all that he or she can be" (Interview 8, March 1, 1995). Mission statement number 9 reflects the Dean's vision for the students:

The University of Scranton is committed to the development of the student, including the individual's moral development. The student is at the center of everything the University does. Our governance, instruction, and all related services, especially counseling services and academic advising, respect the uniqueness of the individual. The individual is viewed, however, as a member

of a campus community and of a larger human community. The educational approach of Christian personalism regards the individual as a person-in-community. Education at the University of Scranton aims to sensitize the student to societal obligations as well as the student's unique personal value. With total respect for the individual's freedom of choice and conscience, the University provides opportunities for worship and spiritual growth. Provision is also made for social development in a community environment. The social and intellectual dimensions of the campus community are value oriented, designed to foster in every student principled judgements and actions that are free, responsible and humanly valued.

Higher education, especially Jesuit education, involves the art of informed and value-laden choices. This art demands internal freedom that allows one to be faithful to one's examined core values, the ability to dispose of oneself rationally, and a certain level of skill in information-gathering, evaluation, reflection and decision-making. At the University of Scranton our task continues to be to shape the lifestyle choices our students make and to aid them in the ongoing process of more mature and spiritually sound decision-making and actions (*Mission Statement*, n. 9, 1993).

Summary

The University of Scranton describes its distinctive mission as Catholic and

Jesuit in both tradition and spirit. It shares many of its values with other Catholic and Jesuit colleges and universities. Just as The Roman Catholic Church views itself as a pilgrim people embedded in society and history, so too, the unique expression of the University of Scranton's Catholic/Ignatian tradition is rooted in its location in northeastern Pennsylvania, its singular history, the people who were and are members of its academic community, particular circumstances, and the choices or decisions that were made over the period of its existence. Within these cultural differences clearly defined values surface: commitment to the teaching and person of Jesus Christ and his Church, the spirit and vision of Saint Ignatius of Loyola; concern and respect for individual persons (especially the poor) as unique and valued for who they are; the integration of knowledge as expressed through the liberal arts; a commitment to all students regardless of their background, age, race, or religion; excellence in faculty and student scholarship; the promotion of intentional community; and service to others.

It is well worth remembering that at any institution of higher learning, a university's identity and mission are never automatic gifts to the next generation of students and faculty. The continuance of a mission and its identity resides within the commitment to specific values and within the lived experience of its individual members. The University can print, discuss, issue, or direct, but the distinctive culture and values are passed on through the witness given, and deliberate choices made by individuals in small daily life situations.

Although the University's mission statement is detailed and articulate in expressing its values and commitments, maintaining its distinctive Catholic/Jesuit

identity is at risk. There presently does not exist any explicit discussion in the Mission Statement or other university documents of the distinctive roles and responsibilities of faculty and administrators in this special type of educational environment. Discussion of the Task Force on Mission and Identity is presently working toward the formulation of a supplementary document to the formal mission statement which will address these roles and responsibilities. The declining number of Jesuits in the United States coupled with an academic community which reflects the complex religious and cultural diversity that characterizes higher education in the United States today often makes the road leading to maintaining the Catholic/Ignatian tradition for this pilgrim institution elusive and obscure.

Socialization

Introduction

The ability of a college to maintain its distinctiveness, in Burton Clark's analysis, is dependent upon how much a college believes in itself and in what it is doing. In the introduction to the Transaction Edition of his study, *The Distinctive College*, he stated, that "the embodiment and persistence of a unifying belief system requires sustaining presidential successors, a devoted faculty core, an allied student culture, and a supportive external social base" (Clark, 1992, p. ix). The University's organizational culture must not only have historical depth but equally important is the passionate commitment of its various constituencies (Clark, p. viii).

The primary responsibility for maintaining and developing the University of

Scranton's organizational culture, its Catholic/Jesuit mission and identity, belongs to the community itself. This fact is rooted in the autonomy that is operative within its foundational documents and bylaws. Although this is simply stated, the road to forming this passionate commitment to the University of Scranton and its mission is not so easily attained.

In a paper written by a lay member of The Task Force on Mission and Identity and distributed to the faculty in March 1995, the question was asked:

How can a Catholic perspective on teaching and learning be a unifying aspect of our community when so many of us do not profess a Catholic or even a Christian faith? This is as much a challenge for those of us who are Christian as it is for those who are not. ... A community of a Catholic university must be committed to Christian ideals and perspectives on human intellectual pursuits, and also catholic in the sense of being open to the whole, of welcoming to those who are not committed to the same ideals. Indeed we would be untrue to the very deepest roots of our faith if our sense of community was not inclusive (Frein, March 1995, p. 3).

The dilemma the professor speaks of continues to beg the question: How does the University of Scranton maintain the delicate balance between its Catholic identity and its desire for diversity? The answer rests in the means by which the faculty members are socialized into the mission.

The issues inherent in socializing a relatively "young" faculty and of hiring

new faculty members is of deep concern to the administrators who are attentive to maintaining and strengthening the University of Scranton's distinctive mission and identity. Eager to gain a form of academic respectability, however, the University's hiring decisions have been based upon credentials and research potential.

During the 1992-93 academic year, the University of Scranton participated in a survey conducted by the Higher Education Research Institute, UCLA (The 1992 HERI Survey of Faculty at the University of Scranton, Office of Assessment and Institutional Research, December 1993). The report suggested that the faculty at the University of Scranton tended to be slightly 'newer' than the comparison groups surveyed. Approximately 40% of the faculty and 70% of the professional staff were hired since 1986 and relatively new to the institution. The 1993 Strategic Plan pointed out that "The fragmentation that comes with such a large increase in new personnel, a natural growing pain, has resulted in a perceived loss of a sense of community (Strategic Plan, 1993)." "Our new faculty members were coming from large, state doctoral-granting institutions." The Vice President for Planning noted:

"We brought in a tremendous wave of faculty, the sheer numbers of which would be beyond the ability of the institution to responsibly socialize them. And we brought them in with a value structure that was relatively alien to the traditions of this institution, or at least unknowledgeable of the traditions of this institution. ...The problem is we didn't stay focused on our core. ... To me, the most

significant threat to our institution has been the homogenizing, rising professionalism of our faculty. I mean we have tended to be relatively insensitive to secularization within our own environment partly because we have had enough of a symbolic veneer to the University that we could close our eyes to it (secularization and homogenization). Having priests and nuns, for example, on our campus can easily make you believe all is well. ...We have been over reliant on symbols and not on the essence of what our mission dictates (Interview 4, March 1, 1995).

The lessons learned through hindsight have led many members of Scranton's academic community to question the method by which members of the faculty are recruited.

Means By Which the Faculty is Recruited

"The efforts of the University of Scranton to recruit Jesuits and/or faculty members committed to the Catholic understanding of the University have been to this point haphazard," according to the chair of the Task Force on Mission and Identity. The president noted that although he both encourages and insists that the awareness of the mission be a part of every hiring discussion on campus, the actual interview process takes place at a much lower level. All applicants, both Jesuit and lay, undergo the same type of application process that one would experience in a comparable state or private institution.

Jesuits

Although the pool of potential applicants from the Society of Jesus is

extremely limited in size, suitable Jesuit candidates are encouraged to apply. The president explained, "I feel that it is my responsibility to encourage Jesuit applicants. I just went over the list of Jesuits who are finishing their degrees within the next two years. I personally wrote to them and asked them to consider joining us." The Academic Vice President pointed out that the Association of Jesuit Colleges and Universities has designated one of its members to be a co-coordinator of information regarding possible Jesuit candidates for faculty/staff positions. It is the co-coordinator responsibility to share information about Jesuits in study and Jesuits who may be already be employed but seeking to make a transitional move (Interview 1, March 1995). An application by a Jesuit does not mean that the position is automatically given to that person. His credentials are scrutinized in the same manner as are those of lay applicants.

Today there are very few Jesuits available who can apply for academic positions. To supply the various departments of 28 Jesuit institutions, there were only 24 Jesuits who finished doctoral work in 1994, 22 who finished in 1995, and 16 who will be finished in 1996. There are only eight Jesuits who might be available in 1997. Far more Jesuits will have reached retirement age than are preparing for university teaching and administration (Feeney, S.J., 1994, p.14).

The Dean of the Graduate school noted that definite overtures have been made to recruit Jesuits as faculty members; however, the reactions of the present faculty members toward these attempts are expressed in mixed feelings.

"Sometimes they [the faculty] are happy to participate in a type of affirmative action and at other times, they don't want to have Jesuits in their departments."

Particular faculty members may have had a poor personal experience with a Jesuit colleague or, in other instances, with a Jesuit who used his position as a member of The Society of Jesus to circumvent the normal means of accomplishing something. "That irritates the daylights out of people," the Dean said (Interview 10, February 1995). Most of the comments of the administrators, however, were realistic and sober. Their remarks centered on the future when there may not be a Jesuit presence on campus.

Lay Faculty Members

Dr. David O' Brien, Loyola Professor of Roman Catholic Studies at the College of the Holy Cross, suggests that part of an effective strategy for maintaining Jesuit/Catholic identity should be a "Deliberate action to influence faculty hiring to insure a critical mass of faculty in all disciplines committed to the mission of the school and alert to the agenda of the American church, a step that will require courage and honesty from sponsoring religious communities and Catholic faculty and administrators" (*Conversations*, Fall, 1994, p. 9).

Reinert and Shore point out that "the very nature of the interviewing process often makes it difficult to obtain a balanced picture of the candidate. Candidates understandably supply references that show them in the most favorable light, and Federal law restricts questioning the candidates regarding many personal topics. While these laws appropriately protect candidates from intrusive and harassing questions, they place the Catholic university in the unenviable position of occasionally having to infer the candidate's actual positions on matters relating to the University's spiritual mission. This approach is very ineffective" (p. 19).

Suggestions such as an affirmative action policy regarding the hiring of specific types of people as future faculty members have caused much discussion at the University. Responding to these suggestions, a faculty member argued:

Some have suggested an affirmative action program for hiring faculty who have at least gone to a Jesuit school. But even if it were implementable, this strategy would, by definition, only briefly postpone our crises. Eventually the Jesuit shortage will hit all the Jesuit schools and faculty recruited from them will be products of only nominal Jesuit education. Furthermore, this strategy encourages us to continue avoiding the real problem of defining in explicit terms what we mean by Jesuit education and then deciding whether we have the desire, or the nerve, or the capacity to offer it . . . Our survival depends on our ability to foster the humanistic ideals for which Ignatius worked: a devotion to quality teaching and to the individual person, and an active nurturing of the human spirit in the human community. This will require something of everyone in the University (*An Outsider's View*, Unpublished talk Trustee Day, 1995).

How the University can obtain a "critical mass" of committed faculty is not only a cause for discussion but also one for fear. This underlying fear was best expressed by a lay Catholic member of the faculty who is on the Task Force for Mission and Identity (*Trustee Day*, 1995) when she said:

I see the richness of the Ignatian educational tradition and I want to

be a part of passing it on. But I also see very clearly the challenge to that project, and at this point have no clear view of the outcomes. What I do know, however, is that most of us who value this tradition and seek to live it out in our University roles, as well as our own personal lives, those of us who see ourselves as committed Catholics practicing in the Ignatian mode, are beginning to fear that our home is being sold, piece by piece. So we get angry and defensive, begin to speak of THEM and US, begin to build walls.

And those of us who do not feel a part of this tradition, who for one reason or another feel like outsiders, are also fearful. If the University really affirms a renewed commitment to Jesuit identity, will I still be welcome here? Will there be more concern for ideological conformity and less for academic rigor and objective scholarship? Will academic freedom be compromised? Will my professional advancement be affected? Is that the smoke of Inquisitional fires I smell burning (*The Richness and Challenges of Ignatian Identity*, Trustee Day Presentation, February 8, 1995)?

One solution to the challenge is offered by the administrative team at the University of Scranton and is referred to as "intentional community."

The concept of "intentional community" invites all those at the University regardless of the position, function, or task, to be conscious that they are sharers in a great endeavor. All members

must further the University's mission and goals and work to form community around a common purpose. Thus their job takes on meaning beyond itself by contributing actively to the University's educational and pastoral goals (*Ignition Identity: Questions for Conversations with Documents for Reading and Study*, 1995).

Both the General Superior of the Society of Jesus, Father Peter-Hans Kolvenbach, S.J., and the University of Scranton's *Institutional Statement of Mission* support this sentiment:

As a necessary means . . . we need to create and cultivate within the University community a climate in which interpersonal relationships are truly human; a climate of respect, of acceptance, of mutual support; a climate in which all, professors, students, and auxiliary staff, can be themselves and can help others to be and to grow (Kolvenbach, Talk at Universidad Pontificia Comillas, February 4, 1986 on *Ignatian Identity*).

The University aspires to encourage the kind of community for students and faculty in which learning will lead to personal growth and development. It strives to create the sort of environment in which the wisdom of the past years can be preserved for the enlightenment of the future and in which the continuing search for truth can prosper. The University understands that freedom of inquiry and respect for the dignity and rights of all people must be protected for these hopes to be fulfilled (Mission Statement).

In the past, new faculty members were invited to spend a few days of retreat where they were introduced to the University Community and its various modes of operation. Faculty and professional staff members would relate information that would be useful to a new person on the campus. Part of this initiatory program centered on Jesuit mission and identity. The President and his administrative team have now come to realize that more is needed than just a three day or one week retreat at the lake to socialize new faculty members into the academic community. Sporadic days throughout the year are no longer sufficient. They have identified the need for an ongoing program of socialization not only for the new faculty members, but for all members who participate in the ongoing mission of the University. The newly formed Task Force on Mission and Identity has been mandated to be a catalyst in the discussion and formation of this process of socialization.

Informal Ways in Which a Sense of Community is Fostered Among the Faculty Members

"Intentional community" may be a newly coined phrase but in actuality its ideals and its spirit have long been a part of the University of Scranton. The Market Survey of November 1994 by Institutional Marketing and Communications, Inc. said that one of the areas of the University's strength cited most often by the administration, faculty, professional and support staff, and the external publics interviewed was a sense of caring and community (p. 5). Hospitality is extended to all who visit the campus. The members of the Scranton Community speak proudly of the warmth and graciousness of their colleagues.

The former Scranton Family dining room located in the Estate is now a gathering place to share lunch for both faculty and staff. Large round tables, by their nature, invoke discussion and comradery. Despite the effort to bring the entire community together, there have been heated discussions about whether a private dining room for the sole use of the faculty is needed or desired. "Some members of the faculty are beginning to press for separate faculty dining facilities. There are other faculty members who would argue that given the true nature of the community of this institution, in which there have been very few separations according to class or status, creating a separate dining room would be in contradiction to that desired sense of community" (Interview 2, February 27, 1995).

In February 1995 a deliberate community building attempt to cross the lines of faculty, professional administration, staff, and those concerned with the physical plant was held. All employees of the University were invited to attend a Mardi Gras. Over 800 people attended the event. The president received many notes of appreciation asking that it become an annual affair. One administrator said:

I think it really gave the people from the University here, whatever level they are, a much better sense of community than they've ever experienced and of a oneness in what we have here. It went well beyond the social aspects of the evening. I think that this is the sort of thing that creates community. Talking about it and writing about it is one thing, but an affair such as that I think promotes it. Almost

everyone, maintenance, clerical staff, administrators, and faculty alike made similar observations" (Interview 5, February 28, 1995).

Throughout the academic year, there are numerous social occasions, special lectures, and opportunities which centered on the University's Ignatian tradition. Daily liturgies, retreat opportunities, and Catholic/Jesuit symbols abound. There exists a vibrant Campus Ministry which provides opportunities for religious discussions and spiritual growth. It directs and supports the service projects which provide for outreach into the greater Scranton, Pennsylvania community. The Institute for Contemporary Spirituality offers workshops related to the Ignatian tradition and the Task Force on Mission and Identity is busy at work. Members of the Jesuit community invite both individuals and small groups of faculty members to Campion Hall, their home, to share lunch or dinner. Significant days and events, such as the beginning of a new school year are celebrated in liturgy and comradery. The Administration and faculty speak with pride about the friendliness of their campus.

Socialization into this Ignatian tradition and culture at the University of Scranton, however, extends beyond the organized, sponsored events of the administration. The mission is incarnated in daily events, often experienced most forcibly when a member of the academic community is living and/or struggling through a difficult moment, an illness, or death of a loved one. The campus community is informed of the death or illness of immediate family members. The family is then remembered in the daily liturgies and prayers offered in the campus chapels. This sense of caring and community extends even further when individual

members of the faculty offer supportive concern and necessary help to one another. Recently a faculty member's wife, the mother of small children, died quite suddenly. Not only did the campus community offer prayerful support during the mourning period, but this support continues today. Members of the faculty have offered their help through the cooking of meals and of child care, when needed. Simple things such as the packing of school lunches and the car pooling duties associated with young children have been, and continue to be, extended in times of need (Interview 5, February 28, 1995). In an address given to inductees of *Alpha Sigma Nu*, The National Jesuit Honor Society, a professor noted:

Even here at the University of Scranton, we are all so busy that at times students, faculty, and staff alike often seem to pass each other as ships in the night. And yet, there is nonetheless something very special about our school. I believe that there persists a remarkable ambiance of friendship here.

A good friend of mine, one of our finest administrators, has often said to me that "the University of Scranton has always run as much on good will, as on dollars." He is right (Klonoski, 1994, p. 9).

Socialization of new members takes the form of osmosis through the silent but powerful way that individuals live out their day-to-day lives. Ultimately, it is in the subtle quietude of "a life lived for others, *cura personalis*," that the mission does become a present reality. My own belief, stated one administrator, is that you build community by doing, by working together, or

planning a course with another person. But building community takes lots of time. In a place that is as large as this, it is not just one community. We are talking about a series of interconnected communities. The real task is for people to feel affiliated in some way. And the most important thing is to have opportunities for as many folks as possible to buy into the institution (Interview 1, February 27, 1995).

Another administrator said,

Probably the single most important thing is the efforts that individuals make on a day-to-day basis. It is in the decisions that get made all day long such as encouraging a student, interacting with a parent, sharing with a faculty member, that mission is shared. And you would hope that there are enough people around the institution, making those little decisions on a day-to-day basis, that when you add them all up, it does have an effect, it speaks of mission. One individual perhaps wouldn't make all that much difference but when you get a lot of people, it all gets combined . . . it does make a difference (Interview 9, March 1, 1995)!

"We can communicate, we can print, we can use the mission statement, the positioning statement, we can do all kinds of things," stated another administrator.

"We can keep up this sort of steady reminder of who we say we are, but it's the things that happen off-line that really do it" (Interview 9, March 1, 1995).

"Well, we tell stories about the people of the University, and those listening

understand" (Interview 5, February 28, 1995).

Summary

Tierney noted that: "The culture of an organization is grounded in the shared assumptions of individuals participating in the organization. Often taken for granted by the actors themselves, these assumptions can be identified through stories, special language, norms, institutional ideology, and attitudes that emerge from individual and organizational behavior" (p. 4). New members of the administration, faculty, and staff at the University of Scranton become socialized into the academic community in a variety of ways: group orientations, printed literature, contact with other members of the community, committee meetings, informal sharing of meals together, etc. It is primarily in the living and telling of individual daily stories that these new members of the University of Scranton's faculty become socialized and committed to the Catholic/Ignatian tradition. The newly formed Task Force on Ignatian Identity and Mission has targeted the socialization of new members of the faculty and staff as a "possible point of impact for increasing identity and a sense of mission (Chairperson, Task Force on Ignatian Mission and Identity, Memo, March 14, 1995). Parallel to this, they have also come to realize that an ongoing program of socialization for the established and tenured members of the faculty is also necessary to discuss, recall, promote, and maintain the Ignatian tradition at the University.

Information

The administrators at the University of Scranton are very conscious of the role that effective communication plays in the University's effort to maintain its

distinctive Catholic/Jesuit mission and identity.

Established University Organs of Communication and Information

The need for greater dissemination of information came to the fore, explained the Director of Public Relations, "when a faculty member made the comment that the thing that bothered her most about the University of Scranton was that she didn't have the vaguest idea what was going on around the campus." The University responded by initiating a monthly faculty newsletter, *The Record*. The Director of Public Relations continued, "It gives us an opportunity to do a lot of things and say a lot of things to and about the faculty and what they are doing. It breaks down some of the sense of isolation among the departments" (Interview 3, March 1995). He explained that the names of the faculty and staff are on all of the University mailing lists. All faculty members receive *The Scranton Journal* which is published three times a year for alumni and friends.

The President said that he sends a periodic newsletter, *The President's Letter*, to all administrators, faculty, and professional staff several times a semester. Other avenues of information that he uses to keep the University community informed are formal academic functions, alumni association gatherings, and his informal interactions with various groups and individuals on campus. It is in this manner that he is able to speak across the diverse constituencies which reside within the academic community: administration, faculty, staff, students, and alumni, university friends, and benefactors. In his official capacity as a trustee member on the various external civic boards and through his participation in the ecumenical ministerial meetings of Scranton, Pennsylvania, members of the local

civic and religious community become aware of the University's activities.

In an article printed in *The Record*, the chairperson of the Faculty Senate, Dr. Frank X.J. Homer, Professor of History, described the various organs within the institution which are the major channels of governance and communication:

The Board of Trustees, of course, remains the governing authority of the University. Before making its decisions, however, the Board typically seeks input from a variety of groups that analyze the issues, recommend a course of action, and ultimately implement the policies sanctioned by the trustees.

These resources include two senates (University and Faculty); the University Planning Committee and numerous other committees, councils and conferences; a faculty union and a student government. There is also the University Council, an external 88-member group formed in 1989 to provide informal consultation to the president and the administration (December 1994 p. 2).

In this article, Professor Homer pointed out that the University Senate originally consisted of only the administrators and elected representatives from the faculty and professional staff, with the president being a non-voting member. Soon after its beginnings in 1966, student and alumni representatives were added. Today the Senate comprises 34 members: the president; seven administrators appointed by the president; sixteen faculty representatives, including the President of the Faculty Senate; two elected representatives from the professional staff; five student senators from the undergraduate day colleges; one student representative

from Dexter Hanley College and one from the graduate school; and the Alumni Society president. Professor Homer noted that "the University Senate, as the only body bringing together administrators, faculty members, professional staff, and students, provides a forum where the perspectives of all constituencies can be voiced and exchanged." He predicted that the governing bodies of the University may change but the concept of a shared governance in which the University's destiny is shaped by the people who teach, learn, and work there will remain the likely constant (Homer, 1994).

A center where information on mission and identity can readily be accessed is the Institute for Contemporary Spirituality. It has made available a series of programs on Jesuit identity and spirituality to all members of the academic community. The staff also utilizes the University's E-mail system to inform the University members of information regarding the Institute. The assistant director noted, however, that the Institute has been able to make considerably more inroads with the non-academic members of the institution than with the faculty. The reason she explained was the fact that neither she nor the director hold tenured faculty positions. She expressed dismay because, by not being a part of the faculty, she did not have entree into some of the significant channels of communication needed to reach members of the faculty (Interview 10, March 1, 1995).

For the students, the religious dimension of the University's Catholic Jesuit identity and mission is also explored in the Religious Studies and Theology Department. Each Student is required to take six credit hours in theology. An

additional six hours in either Philosophy or Theology/Religious Studies is also a requirement prior to graduation.

The newly formed Task Force on Ignatian Identity and Mission has become the catalyst for conversation on the University's distinctiveness. It has extended an invitation to each member of the academic community to join with the task force "to question, study, and learn along" with its members in defining what the Ignatian identity and mission means for the University of Scranton. During its first year of operation, the Task Force facilitated and/or delivered special talks such as those presented to the Board of Trustees, administrators, and faculty members at Trustee Day, 1995; four open forums; opportunities for small group sharing; and printed materials on mission and identity for the faculty and professional staff (*Ignatian Identity: Questions for Conversation With Documents for Reading and Study*, p. 2).

Informal Channels of Communication

Supplementing the formal organs of communication within the University are the daily conversations shared over meals or the casual exchanges that occur when meeting a colleague on the way to class.

Informal use of E-mail and the various worldwide information systems connect the faculty and students to the myriad sources of scholarship data and information as they become available. By using this electronic system of communication on the campus of the University of Scranton, information is quickly and efficiently shared and responded to by both the administration and faculty without either source leaving their desks or having to attend frequently

scheduled meetings.

At various times during the academic year the student newspaper, *The Aquinas*, becomes a forum for mission and identity issues. For example, in the issue of February 21, 1995, the head of the Task Force on Mission and Identity, responded to student questions regarding student reflections on Jesuit mission and identity.

The presence of Campus Ministry, a strong pastoral and liturgical life, opportunities for spiritual growth and Christian service, and the many programs of the local and national Church, gives to the campus community experiential information and understanding of what it means for the University of Scranton to be "In the Catholic/Jesuit tradition."

Outside Sources of Information on Mission and Identity

Enhancing the efforts made by the University of Scranton to maintain its distinctiveness, the Association of Jesuit Colleges and Universities and the Maryland Province of the Society of Jesus provide a forum for the exchange of conversation on what it means to be a university in the Jesuit tradition. For example, once a year AJCU sponsors a conference of all of the deans of Graduate Schools from its twenty-eight member association. The institutional members each take turns hosting the annual event, thus giving the individual attendee an experience of another college or university campus that is also striving to maintain its Ignatian tradition. At these sessions, avenues of professional exchange are formed with administrators and faculty that are in similar positions throughout the United States.

In addition to the conferences which bring together people holding parallel positions in other institutions, AJCU and the regional Jesuit provinces have held "gatherings" of representatives of the various Jesuit colleges and universities to deliberate on issues that effect Jesuit higher education in general. Perhaps the most influential of these gatherings was "Assembly 1989" which met at Georgetown University on the occasion of two hundred years of Jesuit education in the United States. At this meeting, more than 900 Jesuits and lay colleagues met to explore and question the role of Jesuit ministry in higher education. It was on this occasion that a National Seminar on Jesuit Higher Education was formed.

One of the primary purposes of this Seminar would be to publish materials on major issues which affect the apostolate of American Jesuit higher education today; the expectation was that these materials would promote conversation, discussion, planning, and action among all those involved in American Jesuit colleges and universities. In response to their mandate, the members of the Seminar decided to publish a journal, to be called, *Conversations* (Paul S. Tipton, S.J., and Patrick J. Burns, S.J., open letter published in the first edition of *Conversations*, November 1, 1991, p. 2).

Since 1991, a subscription to *Conversations* has been given to almost every member of the faculty and staff at the twenty-eight schools that comprise AJCU. The articles range from such topics as the ownership of AJCU schools to the role of Philosophy and Theology in the Curriculum. As a follow up to the

articles in *Conversations*, the rector of the Jesuit community at the University of Scranton has periodically invited interested faculty and staff members to meet at the Jesuit residence for informal discussions that center on the material presented in the journal.

Included in each issue of *Conversations* is a section titled, "In Deed: A Survey of Programs and Activities Related to Identity and Mission." The Institute for Contemporary Spirituality of the University of Scranton was featured in the Fall, 1992 issue of the journal.

Perceptions and Myths as a Source of Information

The University of Scranton, by its very nature, is composed of highly educated groups and individuals who are sophisticated in the tools of the dissemination of information. Well-defined channels of communication, such as the various senates and councils, and of modern technology, such as E-mail and computer data bases, are utilized in the presentations and discussions centering on the mission and identity. Yet, as Tierney notes, "No matter how much information we gather, we can often choose from several viable alternatives. Culture influences the decision" (Tierney, p. 5).

A dominant cultural factor which bears heavily on the University's effort to promote its distinctive Jesuit mission is society's widely accepted definition of "excellence" in higher education. Popular rating scales such as those found in *U.S. News and World Report: America's Best Colleges* or *Fiske's Best Buys in a College Education* and accrediting bodies tend to place heavy emphasis on faculty scholarship productivity and student test scores as indicators of quality. As

a result, the “publish or perish” mentality can subtly take precedence over the concern for individual students or the work toward specific mission goals at individual institutions. Two visions of the University stand in tension with each other, one is the vision informed by the ideals of Saint Ignatius and the teachings of Catholicism and the other vision is that of the “great American university” where “publish or perish” takes precedence over teaching and/or service. Ernest Boyer, President of the Carnegie Foundation for the Advancement of Teaching stated:

In the current climate, students all too often are the losers. Today, undergraduates are aggressively recruited. In glossy brochures, they're assured that teaching is important, that a spirit of community pervades the campus, and that general education is the core of the undergraduate experience. But the reality is that, on far too many campuses, teaching is not well rewarded, and faculty who spend far too much time counseling and advising students may diminish their prospect for tenure and promotion (Boyer, 1990 p. xii).

The University of Scranton is not immune to the tension of visions that Boyer's observations describe. Conflicting messages are experienced by the faculty. This tension of visions played itself out recently in a rank and tenure proceeding. A well-respected faculty member was denied promotion by a group of his peers, the rank and tenure committee. Actively involved with both students and the Task Force on Mission and Identity, the professor's level of research and publications was deemed to be not as high as it had been in the past. Yet, almost all of the administrators that were interviewed mentioned his name first when they

were asked for the names of groups or individuals that they considered personifying the mission of the institution. This professor had asked for, and did receive, a load reduction in order to work more directly with the students through campus ministry. The president noted that this particular professor was deeply committed to teaching and to the welfare of the students (Interview 1, February 28, 1995). The Chairperson of the Task Force on mission and identity noted:

Officially, we talk about teaching being 50%, scholarship and service each being 25%. In looking at the way in which this promotion was handled, one has to raise questions. Remember, however, that the criteria for rank and tenure are really raised by the faculty themselves; promotion may be granted by the administration but the rank and tenure committee members are faculty and they set the standards. ...The rewards are certainly in rank and tenure, he continued to say, but I think we are in a situation of ambivalence toward this when it comes to mission and identity. ...I am suggesting that we need to raise these issues. It is part of our own development as an institution and I am suggesting that we need to open up these issues time and time again.

Scholarship Reconsidered [Ernest L. Boyer] was dead right and written about the kind of institution that we are. There should be different degrees of evaluating scholarship, different types of publications that one's work can appear in, and depending upon one's discipline, that ought to be considered valid. Distinctiveness

in our institution is valid because of our size, our history, our cultural tradition. We should boldly move forward and proclaim that. I suggest that the people who got hurt in this particular rank and tenure situation are precisely the people who are trying to balance scholarship, teaching, and service (Interview 9, March 1, 1995).

This particular incident gave cause to the University community to ask itself, how is the information received from outside sources being evaluated in light of the mission and identity of the University of Scranton's particular institution?

Summary

The University of Scranton is assailed with numerous sources of information; to name but a few, they include governmental agencies, foundations, accrediting agencies, internal senates, councils, and committees, individual faculty members, and alumni. Within its own academic environment, the University has many conduits through which the goals and the objectives of its Catholic/Jesuit identity can be discussed and realized.

The expectations of all its constituencies provide information which shape and mold the academic community's priorities. The key to sustaining its Ignatian heritage lies in the answer to the question, "What information will the University of Scranton accept?" Will the University of Scranton listen to the definitions of its secular counterparts regarding what it means to be an excellent institution of higher education, or will it choose to build upon the foundations of its historical tradition, its Catholic/Jesuit culture, and its expressed written mission statement in

order to meet the challenges of the future. The University finds itself at a crucial fork in the road less traveled. Its ability to remain distinctive rests in its ability to grapple with the information received from its environment and root its future goals in the discernment of which fork in the road it decides to take.

Strategy

Critics today would predict that the majority of Catholic colleges and universities are on the same road to secularization paved by the former Protestant institutions years before. This concern was never so loudly expressed as it was in 1989. The occasion was the 200th anniversary of Jesuit education in the United States and the founding of Georgetown University in 1789. It was on this occasion that more than 900 Jesuits and their lay colleagues met to discuss the mission and identity of the Catholic/Ignatian tradition of the twenty-eight Jesuit institutions in the United States. This meeting became known as "Assembly 89." Out of it a permanent National Seminar on Jesuit Higher Education and a twice yearly journal, *Conversations*, was instituted to continue the discussion. "In every one of the 28 Jesuit colleges and universities across the U.S., Jesuits and their lay colleagues are revisiting Ignatius' expansive original vision to refresh the Jesuit school's role in the pluralistic secular 21st-Century world ahead" (Mohs, 1994, p. 11).

Early Attempts by the University of Scranton to Maintain Catholic Jesuit Identity

Long before "Assembly 89" the University of Scranton was aware of the issue of secularization. In response to this concern it began scattered efforts to promote a lay-Jesuit "colleagueship" on its campus.

In 1977, the president of the University, William Byron, S.J., informed the Director of Campus Ministries, Thomas Masterson, S.J., of his strong desire to make ministry to faculty, staff, and administration "one of the chief priorities of the new, expanded Campus Ministry team."

The University had just completed a Goals Statement which relied on both principles and some current priorities from the Jesuit tradition and sources. Many faculty members objected that they knew little or nothing of these traditions. Therefore, the immediate priority was to familiarize them particularly with the educational principles drawn from Jesuit sources (Flynn, 1990, p. 73).

This initial attempt to promote an understanding of Ignatian ideals took the form of eight weekend introductions to the Spiritual Exercises of Saint Ignatius during the academic years of 1977 and 1978. In 1979, George Aschenbrenner, S.J. was recruited to take over this initiative for a period of two years. In addition to four weekend retreats during the academic year, Aschenbrenner held one-day sessions on campus and luncheon discussions which he called "Soup With Substance." Aschenbrenner also recognized the need to socialize new faculty members into the Ignatian tradition, he spoke to them personally in an interview session and welcomed them to the campus. He ran day-long sessions for new faculty members and followed through with invitations to attend other offerings held for the general faculty. When Aschenbrenner left the University in 1982, the overall responsibility to continue the programs was taken up by the Jesuit rector

and his community (Flynn, 1989, pp.75-76).

According to Flynn,

a "landmark event occurred" in the summer of 1982.

Four lay faculty joined a group of Jesuits for a week's reflection on "apostolic collegueship" in Baltimore. After returning to Scranton, they met several times with the Jesuit community and with the faculty; they communicated their enthusiasm for the experience and for the possibilities of a quality of collaboration which would foster collegueship and partnership. For the next two years (1982-84), these four lay faculty were involved in every aspect of planning, outreach, and evaluation. "The outreach itself became collegueship" (1989, p. 76).

Flynn continues to explain that this attempt at collegueship eventually evolved into frequent gatherings of shared prayer and reflection on the Spiritual Exercises of Saint Ignatius. The individual interviews of all new faculty, the planning of outreach to the entire faculty, and the "Soup with Substance" luncheons and days of recollection began to disappear (1989, p. 77). Yet several initiatives during these earlier days continued to keep alive the concern for a vibrant and definitive sense of Ignatian mission and identity.

Father George Schemmel founded the Institute for Contemporary Spirituality in 1985. One of its objectives is to offer opportunities for the men and women of the faculty and staff of the University (Jesuit, lay, clergy, and other religious) to experience the richness of the Ignatian spiritual tradition as they live

out their daily lives as members of the academic community. This Institute continues to exist today and is funded by the University. Father Schemmel and his assistant, Sister Judy Roemer, have been the directors of the Institute to this day.

In addition to the area of Ignatian spirituality, the Institute for Contemporary Spirituality centers much of its work in the area of leadership activities, group process, and decision making skills. By word-of-mouth, the directors have often been invited to provide many outreach programs to groups outside of the campus confines.

The assistant director suggested that because neither she nor the director holds a terminal degree, they are often at a disadvantage when it comes to making inroads with the faculty. She noted in her interview session that the Institute has been more effective in working with staff and maintenance employees than they are with the faculty as a whole. Often the Institute will schedule workshops at early morning breakfasts for the convenience of interested staff and maintenance members, long before the faculty ever reaches the doors of their classrooms (Interview 11, March 2, 1995).

In addition to the work of the Institute, an awareness of mission and identity is integral to the normal operating style and daily operating procedures on campus. As pointed out in the other sections of this document, a large, active Campus Ministry team provides retreat weekends, counseling, and spiritual direction in the Ignatian tradition for all members of the University community. Liturgies and prayer services are offered daily on the campus. The Ignatian/Catholic identity is significantly communicated by artistic and symbolic

pieces of iconography throughout the campus grounds and its facilities.

There exists among the administrators a commitment to communicating the mission and identity in both written and spoken word. The president always includes discussion on mission and identity in his regular *President's Letter* to the faculty. The Office of Instructional Development also shares its reflections in its newsletter, *Professor's Journal*, and the publication *Conversations* is passed out to each faculty member on a semiannual basis.

During the year, opportunities are extended to the campus community to attend various social functions, such as the Mardi Gras or the Loyola Lecture Series which have for their intent the promotion of intentional community. The rector of the Jesuit community often invites interested faculty and staff to Campion Hall, the Jesuit residence, for liturgies, conversation, and meals. Often a lay-colleague from the campus community is present at mealtime, sharing discussion with a Jesuit co-worker in Campion Hall.

Periodically, members of the University of Scranton academic community join members of other Jesuit institutions for discussion and exchange of ideas sponsored by the Maryland province and the greater national Association of Jesuit Colleges and Universities.

Newer Initiatives

As informative and hospitable as these occasions were, the strategy to maintain mission and identity was neither sufficiently structured nor consistently definitive. Administrators at the University of Scranton began to recognize the need for a more systematic and concerted effort. In 1993, a news release was

issued that stated: "The University Planning Committee, after broad consultation within the University, identified 12 major strategic issues to be addressed through the institution's planning process in the immediate future" (News Release, *University Faces Twelve Strategic Issues*, September 1993). The very first two issues proclaimed:

1. That the entire university community be committed to understanding, preserving, and strengthening the University's Jesuit identity.

The vision contained in the book of the Spiritual Exercises of St. Ignatius of Loyola, the founder (in 1540) of the Jesuit order, is a defining characteristic and an indication of the distinctive nature of the University. While the Jesuit community is expected to continue in its essential role of integrating Jesuit spirituality in our common work, declining numbers within the Jesuit order and a renewed sensitivity to the value of Jesuit-lay collegueship suggests that a broadened emphasis in this area must be a significant concern in the period ahead,

2. That attention be given to developing a sense of intentional community and shared purpose throughout the University.

Approximately 40 percent of the faculty and 70 percent of the professional staff are relatively new to the institution (hired since 1986). The fragmentation that comes with such a large increase in new personnel, a natural growing pain, has resulted in a perceived

loss of a sense of community. The need to provide a focused identity for the University, to challenge faculty to balance their professional and institutional commitments, and to establish common ownership in the process of setting institutional priorities requires an increased "common unity" throughout the University. This is obviously linked to the issue of Jesuit identity (*University Faces Twelve Strategic Issues*, September 1993).

A year later, in his newsletter, the President announced that he was in the process of establishing a task force on mission and identity. A Jesuit faculty member, Dr. Oliver Morgan, S.J. was appointed chair and Dr. Springs E. Steele and Dr. Darla Germeroth had agreed to co-chair the task force. The president explained:

With the assistance of a central committee that is still to be appointed and with your [faculty] suggestions our approach should be planned by Christmas. Activities related to our identity and mission that are already in place should continue . . . I think, however, that in addition we need a fresh "grass-roots" start that results in a common ownership of the work of the task force and allows the initiation of actions that ensure conformity with our self-perception. The task force I propose will include Jesuits and lay Catholic and non-Catholic faculty and staff who are interested and available. As the process unfolds, students will also be involved. This cannot be completed either quickly or by "trickling down." To

foster both understanding and acceptance, the process must evolve from and be embraced by all levels of our community . . . I believe this identity is absolutely essential to our future of one of over 3,000 institutions of higher learning in the United States and of 134 in the Commonwealth of Pennsylvania. The public quite reasonably is demanding more accountability for maintaining the tradition that is our hallmark. This effort will receive my close personal attention (*President's Letter*, September 2, 1994, p.2).

One of the first responsibilities of the newly formed task force was to identify various propositions on mission and identity that would provide an opportunity for sharing and discussion at the 21st Trustee Day held on February 8, 1995. This annual event is a day of discussion between and with trustees, administration, faculty, and students followed by a regularly scheduled meeting of the Board of Trustees. The University held its first Trustee Day in 1974. The first theme-oriented day in 1983 centered on the anniversary of the University's centenary. It was entitled, "The University in the Second Century: Goals and Dreams." The 1995 Trustee Day's theme was entitled, "The Ignatian Identity and Mission of the University of Scranton." Two lay faculty members, both at the level of an associate professor, presented papers addressing "The Richness and Challenges of Ignatian Identity" immediately following a 7:15 a.m. breakfast. At 11:15 a.m., exchange of ideas and reflections on the morning's presentations were resumed with a brief introduction by the newly appointed task force chairperson. The conversations continued over the luncheon table. At each table, there were

assigned two trustees, a facilitator, and a reporter to interact with the faculty. The facilitators and reporters were students who represented various segments of the enrolled population.

Trustee Day was quickly followed by a printed booklet distributed to all members of the faculty and staff, *Ignatian Identity: Questions for Conversation with Documents for Reading and Studying*. The task force used this book as “an initial stimulus for discussion within the University community” (p.4). In this booklet, the Task Force proposed “four challenges, or calls to action.” These challenges, it feels, are grounded in the University’s Statement of Mission and capture the core elements of Ignatian identity:

1. Building and enhancing a sense of intentional community;
2. Fostering Catholic and Ignatian Identity as our mark of distinction;
3. Reaffirming excellence in education as essential to our mission; and,
4. Committing to service as central for the entire university (p.3).

Along with these challenges the Task Force included in its booklet, questions and readings to stimulate thinking and discussion.

Building on this document, the task force scheduled four “Open Forums” for conversation. Each of these forums centered on one of the four above stated themes. Two members of the academic community ‘primed the pump’ with personal reflections followed by the assembled participants breaking into smaller groups for discussion and feedback. The discussions centered on several prepared simple questions. The first forum had approximately 70 participants. The Task Force gathered participant notes from all the groups present for future planning

and discussion. It is the intention of the Task Force to collect the eight opening “papers,” along with the three papers from “Trustee Day ‘95” and publish them as a collection for members of the University of Scranton Community (Letter, Chairperson, Task Force on Ignatian Ministry and Identity).

Future Strategies

The Open Forums were only the beginning of the Task Force’s strategy to promote the University’s effort to maintain its Ignatian Mission and Identity. By March 1995, the group was busy making plans for the 1995-1996 academic year. Their efforts were expanded to include retreats, academic events, special happenings, and other experiences of Ignatian spirituality. In a Memo from the Chairperson of the task force dated March 14, 1995 to its members, four areas of planning were noted. The issue of socialization of new faculty and professional staff was of immediate importance:

Throughout our Task Force discussion the issue of new faculty and professional staff orientations has arisen as a possible point of impact for increasing identity and a sense of mission. Concretely, some members have discussed an ongoing pro-seminar or discussion throughout first semester (4-6 meetings) that would focus on Ignatian and educational themes. This would be in addition to the regular orientation at the beginning of the school year. New faculty and Task Force members could participate together, discussing topics/readings similar to those we’ve reviewed.

The office of the academic vice-president is very interested in collaborating with the Task Force to see that this gets done. This “strategy” could be relatively simple to implement and could have really long-term benefits, including providing more support for new members of the University Community (Memo, Chairperson, Task Force on Ignatian Mission and Identity, March 14, 1995).

Second on the list of planning concerns for the Task Force was the effort to provide “experiential” activities which would give the academic community a deeper understanding of its Ignatian tradition and spirituality. “Fostering Ignatian identity ultimately requires some personal appropriation of Ignatian spirituality and vision; out of this person’s integration, some real impact on our educational mission can be predicted” (Memo). Days of Recollection, weekend retreats, eight-day retreats, and the “*Spiritual Exercises* in everyday life” were some of the possible events that could be planned. These would be in addition to the “Ignatian retreats” already offered by Campus Ministry and the educational programs already offered by The Institute for Contemporary Spirituality.

The third area for planning as suggested in the memo was that of Academic events. Under this heading, the task force would look at such ideas as lecture series, academic convocations, honorary degrees and awards, and short and long-term discussion groups on specific topics.

Finally, the task force was to look at special events or one-time occasions which it might sponsor or cosponsor with other Jesuit institutions. The Academic Vice President had already invited the Seminar on Jesuit Higher Education to

campus for a day in the Spring, 1996 semester.

In existence for less than seven months at the time of the data collection for this study, the Task Force has planned and conducted several successful initiatives. Whether faculty members agree or disagree with these initiatives, it cannot be denied that one outcome of their work is the high-level of discussion on mission and identity that has precipitated an awareness of the issues which surround the promotion of the Jesuit Tradition at the University of Scranton.

Looking forward to the day when there will no longer be a Jesuit presence on campus, the President recently established an endowment fund to promote the Ignatian vision on campus. The endowment's funds, according to the president, cannot be used for hiring or salaries but they are to be used only to provide for special needs when the University cannot or will not provide funds to promote its Ignatian heritage.

The approval of the use of the funds will come from the President and the Superior of the Jesuit community or, if there are no longer Jesuits on campus, the provincial of the Maryland province of The Society of Jesus. The endowment is set up in such a manner that the capital cannot be touched; it is a part of the University's endowment. This is unique to Jesuit schools. The Jesuit community on campus has been making contributions to the fund over the past few years. I can envision a time when this might be the key to continue apostolic presence on campus (Interview 4, March 2, 1995).

Summary

Long before many Jesuit institutions of higher education were making efforts to maintain their Jesuit/Catholic tradition, the University of Scranton was concerned with the influences of secularization on its campus. Although initial efforts at maintaining distinctiveness were scattered and short-lived, the issue persisted in the minds of the administrators of the institution. Two important groups on campus, Campus Ministry and The Institute for Contemporary Spirituality, continued on in the effort to promote Catholic/Jesuit mission and identity. A more systematic effort was needed, especially in the area of faculty commitment. The Task Force on Mission and Identity was established in 1994 to coordinate a unified, concerted, and systematic effort to stem the tide of growing secularization at the University of Scranton.

The strategy to promote the Ignatian/Catholic mission and identity at the University of Scranton is being noticed. In the 1996 edition of *Money Guide: Your Best College Buys Now*, from the editors of *Money* magazine, the University of Scranton ranked fifth in the list of *Top Academic Religious Schools* (p.18).

Leadership

Board of Trustees

The Society of Jesus officially took control of the University of Scranton in 1947. In 1979 the University passed this control to the authority of an independent Board of Trustees. From its inception, the bylaws of this board required that there be a total of nine Jesuits appointed as trustees. Nine equaled one third of the board's composition. This was deliberately done to ensure that the

Jesuits remained in control of the voting process and that the University's Jesuit/Catholic mission be maintained. It is significant that from 1979 to the present day, the Jesuits never used this power option. The decisions that were subsequently enacted by the board were always rooted in the interests of the University and agreed upon by both Jesuit and lay members (Interview 1, February 28, 1995).

Over the years, the number of trustees was gradually increased to the present number of 35, while the number of Jesuits on the board remained the same, nine. By this deliberate action of the Society of Jesus, the University is now, in a legal sense, independent of any external or religious body (Interview 1, February 28, 1995).

The Members of the Society of Jesus (Jesuits)

The Society of Jesus is a religious institute in the Catholic Church which was founded in 1540 by Saint Ignatius of Loyola and a group of companions. Members of this order are commonly referred to as "Jesuits."

Ignatius and his co-founders were graduates of the University of Paris. They believed that new applicants to the Society should be well-educated men, so Saint Ignatius began to establish schools to educate its new members. Soon, requests came from all over Europe to establish Jesuit schools in other areas of the continent. The Jesuits organized their curriculum and teaching methods and canonized them into a small book entitled, the *Ratio Studiorum*. This book, *The Constitutions of the Society of Jesus*, and *The Spiritual Exercises of Saint Ignatius* informed the mission and identity of Jesuit Education. The University of Scranton

is a part of a group of 177 Jesuit higher education institutions throughout the world.

In the United States today, there are twenty-eight Jesuit colleges and universities that comprise the Association of Jesuit Colleges and Universities (AJCU). These institutions are connected through their Jesuit foundations and a shared sense of vision and ministry.

Father Peter-Hans Kolvenbach, S.J., superior general of the worldwide Society of Jesus, spoke to a gathering of the representatives of The Association of Jesuit Colleges and Universities in 1989. At that time he said,

We cannot ignore the autonomy of the college or university which is institutional. The institution is independent of the group of Jesuits; the way that it functions is provided for in the statutes, and these may make no reference at all to such a group . . .

The distinctive role of Jesuits in a Jesuit college or university is to share the basic Ignatian purpose and thrust with the educational community. I am not thinking here of only verbal communication, but the communication that is given by witness and animation: through objectives pursued, through the values discovered and presented to the academic community in all areas of university life, through the quality of human relations which are created and encouraged in a Jesuit university.

I believe that this communication of the Society's apostolic inspiration to all members of the academic community is really

owed to these people, so that they can become sharers in it, each in his or her own way. To communicate this purpose in an official and authoritative way is the role of the competent university's authorities, especially since they proclaim that the institution is "in the Jesuit tradition." But to incarnate it in daily life with understanding and charity, through the multiple relationships and activities which form the fabric of university life, this is the task and responsibility of all those Jesuits whom the society has missioned to fulfill the specific apostolic mission of the University (Hans-Peter Kolvenbach, June 7, 1989 Georgetown University, Assembly '89).

Besides AJCU, each local college or university is influenced by a particular province of the Society of Jesus. It is the province that sponsors and supports the particular institution. The University of Scranton is under the auspices of the Maryland Province. Periodically, the Maryland Province sponsors gatherings such as "Province Days, 1994." At meetings such as these, the University of Scranton networks with her sister institutions, Georgetown University, Loyola University of Baltimore, Saint Joseph College in Philadelphia, and Wheeling Jesuit College in Wheeling, West Virginia.

AJCU periodically brings together different constituencies from the twenty-eight schools for sharing and dialogue, and the Jesuit faculty members are in close contact with other Jesuits throughout the United States. The educational philosophy of The Society of Jesus, AJCU, and the local province is foundational to the mission and identity of the University of Scranton.

Of the senior administrators interviewed, the President, the Vice President for Campus Ministries, the Dean of Admissions, and the Chairperson of the Task Force on Identity and Mission are Jesuits. The Provost and all of the Academic Deans are laypeople and most of them are Catholic.

The Jesuits are a minority on campus, however. In all of the interviews conducted for this study, the subject of the declining number of Jesuits in the United States was a topic of concern. The administrators interviewed spoke with concern of the near-future in which suitable Jesuit presidential candidates would not be available to carry on the tradition. The need to carry on the Jesuit/Catholic identity and mission was, in their opinion, critical.

At "Trustee Day '95," a speaker referred to the most significant challenge facing the University of Scranton as "the inevitable decline in the number of Jesuits available to the University." The speaker, a faculty member, cautioned, "We must begin to decide whether we can maintain our Ignatian identity with only a few Jesuits, or none" (Unpublished Lecture, February 8, 1995). Between the fall of 1990 and fall of 1995, the number of Jesuits on campus has declined from 7% to 5% of the full-time faculty. Out of the 236 full-time faculty members in the 1994-1995 academic year, only 13 are Jesuits. There are five fewer Jesuits on campus than there were in 1990 (*The University of Scranton Fact Book*, 1994, p. 41).

If one looks at the age of the Jesuits who are currently on the faculty or staff, one would see many older men who are nearing retirement in these positions. The demographics of The Society of Jesus demonstrate that this decline will continue in the next several years. The Jesuits are still able to exert a major

influence in the maintenance of the University's mission and identity. However, their leadership potential is gradually decreasing as the number of Jesuits dwindles.

The President

The office of president and that of the head of campus ministries are the only two administrative positions that have consistently been filled by a Jesuit. Other high-level administrative positions have vacillated between lay and Jesuit, Catholic and non-Catholic academicians. The Maryland Province of the Society of Jesus has made it known to the University that it may not have Jesuit presidential or administrative candidates in the future (Interview 4, February 28, 1995).

The President is very much aware of his role as the symbolic leader that Birnbaum speaks of in his book, *How Colleges Work: The Cybernetics of Academic Organization and Leadership* (1990). Not unlike presidents in public institutions of higher learning, the president, a Jesuit Roman Catholic priest, symbolically communicates the corporate identity of the University to both internal and external groups of the University. But unlike them, he is expected to lead not only in the field of higher education, but also in the area of Catholicism, ethics, morality, and spirituality. Besides the liaisons any president of a major institution forms, the President of the University of Scranton is expected to maintain the balance between the influence of Catholic/Jesuit tradition and the imperative of academic freedom. He envisions himself as the mediator between the Church hierarchy and its tenets and the autonomy that is essential to an institution of higher learning in a nation of cultural diversity. He walks the tightrope between promoting the ideals and teachings of the Roman Catholic Church and The Society

of Jesus in which the institution's mission and identity are rooted, while respecting the diverse belief systems of members of the academic community present on campus (Interview 4, February 28, 1995).

In conversation, the president noted that he can use his power of appointment to promote the Jesuit/Catholic mission and identity by selecting people for key positions that he deems supportive of the University's values and ideals.

Keenly aware of the depth of symbolic form, the president has strategically placed artistic works in prominent places on the campus. Through this effort, the Catholic/Jesuit identity speaks softly but powerfully to all on campus of the University's mission and identity through iconographic expressions.

The president explained how he tries to keep in contact with the members of the Society of Jesus who are just entering the professorial field. By doing this, he attempts to encourage these young men to consider the University of Scranton in their job applications. Sadly, he reflects that his tenure at the University will be over in a few short years and that he is attempting to do all in his power to maintain the Catholic/Jesuit presence in Northeastern Pennsylvania.

Traditionally, the president of the University of Scranton has been a Roman Catholic priest and a member of The Society of Jesus. Within these two characteristics, the Catholic/Jesuit mission and identity of the University were symbolically personified. The corporate sponsorship of the Society was symbolized through this position of authority. Both the human and material resources of The Society of Jesus were extended to the institution. With the

declining number of Jesuits, available presidential candidates are diminishing. This decline begs the question, How does the University of Scranton remain "in the Jesuit tradition" when there are no longer Jesuits present to fulfill this role? The concerted effort to maintain the mission and identity of the University of Scranton is a result of a self-conscious decision by the academic community to create systems for preserving and passing along the Ignatian tradition.

Administrators

Of the top level administrators interviewed, all spoke of their personal commitment to the Jesuit ideal of the University. The Director of Public Relations expressed his ownership of the mission in this way,

It's very different to come out of twenty-five years of public higher education in a mega-university into this sort of mix. At least for me it is a tremendous relief. Being an Episcopalian I am as close to the Jesuits as I can get without being a Roman Catholic. But the contact and involvement with the students is something I never had in my big university days . . . the real concern for the liberal arts . . . these things I personally hold dear and think are really the crux of higher education, somehow are held up and celebrated in a way in this institution that I've never experienced anywhere else.

. . . I've never been exactly sure how one defines Jesuit-Lay Collaboration, but the Jesuit presence that I see is maintained by the lay people here. I remember a meeting one afternoon that involved how we were going to deal with some students who had managed

to bring some disrepute on the University. There was a group of us sitting around the table talking about what we ought to do with them. And the two who were most vociferous in saying that while we are doing this, we've got to remember what kind of an institution that we are, what we say about how we deal with our students, what our hopes for them and their future. And those two people were the director of off-campus students, who is a Jew, and me. It's catching, it's a little contagious, but it's the people who do it (Interview 8, February 28, 1995).

Before coming to the University of Scranton, the vice-president for Student Personnel was Dean of Students at a small Lutheran college and Assistant Dean of Students at Dartmouth. The other members of the administration that were interviewed either went to Jesuit operated colleges or high schools or in some manner or another were closely connected to the spirituality of the Jesuit community before being hired by the University. All expressed a deep sense of commitment to the spirit and beliefs of the Catholic/Jesuit philosophy of education. However, the Vice President for Planning did not believe that there were any positions within the institution that required one to be either a Jesuit or even have background in Ignatian Spirituality.

There are certain positions which have a symbolic value to them and, therefore, I think there is a symbolic benefit to the institution by having a Jesuit in that position, for example, the President. However, I personally believe that a dynamic core of individuals

who function as real opinion leaders within the institution can infuse the culture of the institution in ways that will permit that culture to reflect whatever set of values those institutions have. And, so, obviously there are some positions that are sort of gatekeeper positions and it would be easier, for example, if there were individuals sensitive to Ignatian values, Ignatian Spirituality . . .

The move toward our addressing our Jesuit identity has come as aggressively or perhaps, *more* aggressively from the lay people within the administration, than it has from either the Jesuits in the administration or in the institution (Interview 9, March 1, 1995).

In describing how their specific position communicated the distinctive mission to the faculty, each administrator interviewed saw their position as key in this endeavor.

When asked to relate his role in maintaining the mission of the University of Scranton, the provost reflected quietly for a moment and then explained that he was actively involved in the last major revision of the mission statement. "In forming the mission, I think that I have been rather active. I have my own ideas about it, feel strongly about it, and work with other people in getting those things down in writing." He continued to speak about how he attempts to accomplish the mission's objectives. He immediately referred to hiring policies.

I try to bring people on board who understand, who know the mission, who read it, and who have thought about whether they should come here based on the kind of institution we try to be. I'm

very involved in faculty orientation. We've modified that program over the past few years to emphasize enculturating people to our mission and identity. ...The mission statement is complex and some people think that the mission is only Catholic ideology, or it's just Jesuit tradition. Although these are very important parts of the mission, academic freedom is an important part of the mission and so is ecumenism and tolerance of other people. It's the balance among these things that I think is important. Excellence is part of it, but *Cura personalis* (personal concern for the individual) is part of it too. . . . promoting and challenging, but also helping people who need special help (Interview 2, February 27, 1995).

With fewer Jesuits to administer colleges and universities, the Society of Jesus has begun a process of including more lay men and women in its educative endeavors. Integral to the University of Scranton's effort to maintain its mission and identity, is a sincere desire to further develop and intensify Jesuit-lay collaboration already in existence for the past several years.

Today, there exists a group of senior administrators highly committed to the Jesuit mission and identity of the University. As each of these administrators contemplated his role in promoting the mission, he would usually refer to the written mission statement or his job description, or he would refer to the number of "Catholic" or "Jesuit" members of the faculty. But the bottom line of the conversation usually came down to the realization that communication of mission and identity is something so elusive and, simultaneously, pervading, that written

statements and job descriptions fail to consider the profound influence of individual choices and motives each makes in his day-to-day dealings with other members of the academic community. It is the communication that extends from committed witness, spirituality, and value shared that maintains and fosters the University's purpose.

Symbolic presence speaks loudly in many distinct tongues to an academic community that is rich in both cultural and religious diversity. The questions that need further exploration at this time are, When there is no longer a Jesuit presence on campus, how will future administrators be chosen and formed to obtain this high level of commitment to the Ignition tradition? and, What are the attributes that a lay president or an administrator would have to possess to embody and elicit from others the same level of commitment to the Ignatian tradition within this diverse academic community?

Faculty

One hundred seventy-six males and seventy females comprise the full-time teaching faculty at the University of Scranton. The 1994 University of Scranton Fact Book states that there are 132 male tenured faculty members and 63 female tenured faculty members. Within the faculty all major faith traditions are represented. Members hold degrees from over 135 different universities in 30 countries on five continents. "Their degrees are from such institutions as Cambridge and the University of London in England; Louvain and the Gregorian University on the Continent. From Harvard and Yale to the University of Pennsylvania and Georgetown University in the United States. Hindu and Muslim,

Christian and Jew, ministers and rabbis, believers and nonbeliever, all form the Faculty of the University of Scranton" (1994-95 Undergraduate Catalog, p.11).

The Dean of the Graduate School noted that the increasing professionalization and diversity of the faculty and staff are yet other factors affecting the mission of the University.

In the hiring process these groups tend to identify more and more with their disciplines as opposed to the identification with the institution. The emphasis on technical qualifications including such things as research productivity or, in professional staff positions, technical expertise has been much more prominent than a potential candidate's concern for the nature of the University. That has a major effect on the institution. It is important to realize with respect to that point, that while the hiring decision technically rests at a fairly high level in the administration, in fact, most of the actual work and influence take place at the level of departments. There are some department heads who don't give a hoot about the sort of things you are pursuing here. Possibly some of them could be antagonistic (Interview 7, February 27, 1995).

Despite the many conversations regarding the need to discuss mission and identity in the hiring process by the administration, department hiring committees are influenced by the subject matter needs of the department, pressures to diversify the gender and racial composition of the department, personal and/or political implications, the availability of Jesuit candidates, and sundry other reasons which

enter the subjective choice of a prospective faculty member (Reinhert and Shore, 1995). What the senior-level administrators are interested in when they talk to prospective candidates about the mission and identity may not necessarily be the interests of the three or four potential candidates presented by the individual department for hiring.

In the interview sessions, most of the administrators spoke of the lack of gender and racial diversity at the University. This topic tended to surface without any prompting by the interviewer. Like the Jesuits on campus, minorities form only a small percentage of the faculty and student body. In the fall of 1990, there were only 22 full-time minority faculty members on campus (9%). The numbers peaked to 26 members (10%) in 1992, but by 1994 they were back to 22 members (9%) of the total faculty number. It is interesting to note that almost all of the major administrative figures are white males. The only female top administrator is Dean of Dexter Hanley College, the center for non-traditional learners. Just as there is a concern about the declining numbers of Jesuits, there is also a sensitivity to improving the number of minorities on the faculty by attempts at proactive recruitment.

The culture of the University of Scranton reflects the dominant culture of the American university system where "publish or perish" often takes precedence over teaching and faculty loyalties are split between the campus and external professional groups. Federal laws restrict questioning the prospective faculty employee on personal belief systems. As the faculty of the University of Scranton becomes more diverse, so too will the weight of this surrounding culture and of

these disparate values impinge on the members of the faculty. The potential for commitment to the Catholic/Ignatian tradition of the University is a crucial attribute in the hiring of new faculty members. In reality however, the question is, How does one determine this potential in the interviewing and hiring of new faculty candidates? The wrestling with this gnawing question by the University may prove to be the crucial element in the future definition of the University of Scranton.

Specific Persons or Group of Persons Officially Designated to Promote the

Mission

The Institute for Contemporary Spirituality

As part of its Jesuit tradition the University of Scranton's administration claims "collegueship" and "lay collaboration" in promoting its "Catholic/Jesuit Tradition" (brochure, The Institute for Contemporary Spirituality). The Institute for Contemporary Spirituality, which runs programs for both the University community and the larger Scranton, Pennsylvania community is but one means to do this.

"We have to get over the notion that this is a problem to be solved [mission and identity]," states, the Institute's Director. "It is an ongoing awareness and desire. It is a process. We are not trying to bring the University back to something. We want to take a good look at what we are and project what we will and should be . . . Ignatius was a real master at coordination, getting people to work together, and that is what we are trying to do, get people to work

together toward chosen goals. If it takes faculty, staff, and students to make up the University, then it will take faculty, staff, and students to make up the Jesuit identity. If all the faculty were Jesuits, there would still be a need for this process. It's asking the question, 'How do we incarnate certain attitudes in today's society?'" (*Conversations* Fall, 1992, p. 27).

The Director of the Institute and his assistant, a Roman Catholic Sister, have been asked to share their expertise in such areas as decision-making with groups outside of the University's campus, thus extending the Ignatian tradition to civic groups and corporate settings throughout the Scranton, Pennsylvania area.

Campus Ministry

"As a Catholic institution, the University is dedicated to promoting continued growth in personal maturity and freedom, especially as religious believers and persons dedicated to the service of the human family. The specifically spiritual ministry of the entire University community is coordinated by the office of Campus Ministry, assisted by Jesuits, other clergy, University staff members, and students themselves" (1994 Catalog, p. 225). It is through Campus Ministry that the University of Scranton explicitly identifies itself with Catholic tradition and worship. It is here too, that prayer and spiritual growth are supported and individual members of the University community are encouraged to live out their lives in the Jesuit tradition of being "a person for others" (Interview 5, February 28, 1995). Its director holds the title of a vice-president who reports directly to the president in the administration of his duties. The school is very

heavily Catholic in student/faculty orientation, but the director is actively aware of the needs of the non-Catholic members of the campus. He works very closely with the local Protestant and Jewish congregations to ensure that non-Catholic students and faculty have access to members of the clergy in their faith traditions.

The University rents space for some of its outreach programs in the nearby Protestant churches. All faculty and students participate in one way or another in the outreach programs of campus ministry, whether it is through volunteer programs in the community, concern for individuals who are having personal problems, or even just by asking for prayers on the eve of "a big test."

The Task Force on Mission and Identity

In the *President's Letter* of September 2, 1994, the faculty learned of the new Task Force on Mission and Identity. The president explained that Activities related to identity and mission that already existed such as Campus Ministry and the Institute for Contemporary Spirituality, the initiatives of various administrators, etc. would continue to exist. But he said that:

I think that in addition we need a fresh start, a 'grass-roots' start that results in common ownership of the work of the task-force and allows initiation of actions that ensure conformity with our self-perception. The task force I propose will include Jesuits and lay, Catholic and non-Catholic faculty and staff who are interested and available. As the process unfolds, students will also be involved.

This cannot be completed either quickly or by 'trickling down.' To foster both understanding and acceptance, the process

must evolve from, and be embraced, by all levels of our community.

This must be a partnership 'created and recreated by all interested in keeping something alive, not from the past. It must be a living tradition' (Currie, 1994).

... I believe that our identity is essential to our future as one of over 3,000 institutions of higher learning in the United States and of 134 in the Commonwealth of Pennsylvania. The public quite reasonably is demanding more accountability from colleges and universities. We must be accountable for maintaining our tradition that is our hallmark (President's Letter, p. 2).

The role of The Task Force on Ignatian Identity and Mission is to stimulate an open, collaborative conversation about perennial challenges and contemporary implications of Ignatian identity as it affects the educational mission (Task Force on Ignatian Identity and Mission: Questions for Conversations With Documents for Reading and Study, 1995). It describes itself "as a campus-wide catalyst for conversation and a sponsor for formative events regarding our Ignatian identity and its impact on mission" and as "a resource for gathering and sharing information and for proposing further actions" regarding mission and identity (Questions for Conversations, pp. 1-2). This task force held its first Open Forum on March 7, 1995. The chair of the Task Force is a Jesuit and the co-chairs are two lay faculty members. Interestingly, the names of these three people were also the names of the individuals mentioned by both the administrators interviewed and the faculty members surveyed as the people who most personify the mission and identity of

the University of Scranton.

In summary, three officially established groups at the University of Scranton have a direct role in promoting its Ignatian mission and identity: The Institute for Contemporary Spirituality, Campus Ministry, and the newly formed Task Force on Ignatian Identity and Mission. These three groups each serve a different focus and target population, but Ignatian mission and identity are the unifying objectives.

Informal Leadership Activities That Advance the Mission of the Institution

In speaking to all of the administrators interviewed, including the president, another significant group of people who play a key role in maintaining the mission and identity of the institution was mentioned. This group is the support staff and maintenance people on the campus. Some of these people began their work at the University to gain the benefits of free tuition for themselves or a family member. They soon found it a friendly, caring, and warm environment in which to work and remained on in their position long after the tuition benefits were no longer needed.

The Vice President for University Ministries told this story.

We just had a woman retire, still fairly young, from food service, and the kids were depressed. We feed about 3,300 students a day. She knew them each by name. Standing in the food line one could hear her say, "I think that your mother is going to be upset. You should weigh at least five pounds more. I want you to go back for seconds." or "How are you doing? Are you really going to apply to that graduate school? As she is taking the time to talk to them, she

is also moving them quickly and efficiently along the line. We have maids in the dorms and occasionally someone, in the name of budget cuts, wants to let them go. I immediately say NO! They humanize the dorms. They say such things as, "I don't think you look good. You should go to the health service," - and then the kid gets bundled up and sent over (Interview 5, February 28, 1995).

The University's mission statement asserts that "the individual is viewed as a member of a campus community and of a larger human community. The educational approach of Christian personalism regards the individual as a person in community" (1993). In the telling of these stories, the Vice-President for University Ministries is superimposing the faces of the community onto the printed words of the mission statement (Interview 5, February 28, 1995).

Summary

Tierney points out that people come to believe in their institution by the way they interact and communicate with one another (1988, p.16). It is in the awareness of the need to sustain their mission and identity that the leaders of the University of Scranton are bringing the written words of the formal mission statement to life in the daily human interactions of its community.

"Mission and Identity" is a phrase referred to daily on the campus. Administrators, faculty members, and staff spoke freely of their commitment to its vision. To the extent that this conversation continues, the mission will be communicated to one another on campus and to the University's constituencies. At the University of Scranton, administrators are keenly aware that it is the mission

that drives the daily decisions made for the benefit of all, but these leaders are also acutely aware that this endeavor rests not only with them but with every member of the academic community present on campus.

CHAPTER FIVE: THE SURVEY

Purpose

This chapter examines the statistical results of the survey. It also presents a summary of the responses to the open form questions. The purpose of the survey was to ascertain congruence between the perceptions and expectations of the faculty relating to the Catholic/Jesuit tradition at the University of Scranton and those of the administrators interviewed. It also examines how faculty perceptions and expectations compare with the institution's mission and identity advanced in the literature promulgated by the University (Refer to Chapter Four). In order to determine congruence, a survey instrument was constructed (See Appendix C).

The Survey

The six categories that Tierney's model uses to analyze organizational culture provided the framework for the survey (See Appendix A). In order to understand whether the perceptions and understandings of the administrators were shared by the faculty, concepts and themes that often recurred in both the interview sessions and the analysis of the documents were used to construct the survey statements. The survey instrument was not constructed until after the interviews of eleven senior administrators and the document analysis of materials pertinent to mission and identity were completed (See Chapter Four).

The instrument's response scale was constructed in such a manner as to force the respondent to make a choice between agreement and disagreement. One

could choose a “don’t know” response but a neutral rating was deliberately left out of the scale. The rating scale was: 1 = strongly agree, 2 = agree, 3 = disagree, 4 = strongly disagree, and 5 = don’t know (See Appendix C). Page four of the survey presented six open-form questions and demographic queries concerning the respondent’s gender, tenure, religion, rank, years of service at the University of Scranton, and academic field. These demographics were included to determine whether or not certain groups within the faculty would respond differently to the survey. The categories for these demographics were defined in the following manner.

Table 5.1 Definition of Demographics

VARIABLES	CATEGORIES
GENDER	MALE/FEMALE
TENURED	TENURED/NONTENURED
RELIGION	CATHOLIC/NON-CATHOLIC
RANK	INSTRUCTOR/LECTURER ASSISTANT PROFESSOR ASSOCIATE PROFESSOR PROFESSOR OTHER
YEARS OF SERVICE	0-3 YEARS 4-6 YEARS 7-10 YEARS 11-20 YEARS 21+ YEARS
ACADEMIC FIELD	The College of Arts and Sciences The School of Management The College of Health, Education, and Human Resources The Dexter Hanley College Other

The survey instrument was piloted by two different groups of people. Initially, the researcher formulated 130 statements which reflected the information that often recurred in both the content analysis and the interview sessions. The statements were then categorized according to Tierney's model of organizational culture. Four faculty members and two doctoral students in higher education read the 130 statements. The readers did not know in which of Tierney's categories the researcher had placed the items. They were asked to codify the statements using the six categories described in the model. This pilot was conducted in order to make certain that the statements identified by the researcher to assess congruence for each of Tierney's categories validly reflected the description of the specific categories. Many of the statements received 100% agreement. Only those statements which received at least 75% agreement from the readers of the statements with the designated category were chosen for inclusion in the survey instrument. A few of the statements were designated by the readers as appropriate for use in more than one category. These statements were placed in the category which had originally been designated by the researcher. Seventy-five statements met these criteria.

The statements were then arranged according to Tierney's model into the survey form. This form was then piloted for clarity of expression, ease in responding, and presence of ambiguity using four faculty and administrators from two comparable Jesuit universities.

Survey Distribution and Response

The final edition of the survey was mailed the week of May 1, 1995 to all full-time faculty of the University of Scranton, the total number being 236 members. A packet of materials was sent to the faculty member's home address. Included in the packet was a cover letter describing the research and asking for the addressee's participation, a stamped return envelope, and the survey form. Also included was a prestamped, preaddressed return postcard that would indicate they had completed and returned their survey instrument. It was to be mailed by the respondent at the same time that the completed survey was returned, but mailed independently of it. The participants were asked not to make any identifying marks on the survey form itself in order to assure complete anonymity of response. The cover letter asked that the surveys be returned by May 18, 1995. By May 24, 1995, only 30% of the faculty had responded. Another mailing was sent to all of those members of the faculty who had not returned their postcards. By the end of July 1995, 149 surveys were returned, for a 63% return rate. Only 146 of these surveys could be validly scanned, leaving a return rate of 62%.

In follow through conversations with people who did not return the instrument, four of the respondents noted that a serious concern existed among some of the faculty members concerning anonymity. They explained that this concern came from the nature of the faculty. Because gender, tenure, religion, and academic field were demographic questions asked in the instrument, the responses of the female and Jesuit members of the faculty could easily be identified. Of the tenured faculty members, 132 are male and 32 are female (*The University of*

Scranton Fact Book, 1994, pp. 41-42). Both of these groups are in the minority among the faculty members. Jesuit and female tenured faculty could, in some fields, consist of only one person. the University of Scranton Fact Book, 1994 lists the following full-time faculty statistics.

Table 5.2 Full-time Faculty

FULL-TIME FACULTY	
MALES	72%
FEMALES	28%
JESUITS	5%

Two members of the faculty returned their surveys stating that they had not been at the University long enough to validly answer the questionnaire, three other non-respondents cited that the mailing of the surveys coincided with the “busyness” at the end of the school term.

Results of the Survey

In order to determine if congruence existed between the administration, the institution’s documents, and the full-time faculty, the six variables in Tierney’s model (*environment, mission, socialization, information, strategy, and leadership*) were selected. The answers to the survey in each section of Tierney’s model were collapsed and a mean score was then calculated based on the number of valid observations for each category. In each of the six sections, *environment, mission, socialization, information, strategy and leadership*, the valid observations did not add up to 146 responses because some of the people responding did not fill in all of the answers.

The rating scale from the survey was converted to the following numerical scale: 1 = strongly agree, 2 = agree, 3 = disagree, and 4 = strongly disagree. A score of 1 or 2 was indicative of congruence. A score of 3 or 4 denoted incongruence. When the mean scores were calculated, a score of 1 to 2.49 indicated congruence. Incongruence was indicated when the mean score was within the 2.50 to 4.00 range. The highest mean score equaled 2.52 (*strategy*) and the lowest mean score equaled 2.19 (*environment*). The range for the mean scores for the six categories equaled .33. Table 5.3 presents the mean scores for Tierney's variables.

Table 5.3 Mean Scores: Tierney's Variables

VARIABLE	MEAN (\bar{x})	STD. DEV.	VALID N
ENVIRONMENT	2.19	.31	117
MISSION	2.26	.46	118
SOCIALIZATION	2.38	.46	111
INFORMATION	2.36	.65	121
STRATEGY	2.52	.33	64
LEADERSHIP	2.41	.65	110

The mean scores derived from the responses to Tierney's categories *environment*, *mission*, *information*, *socialization*, and *leadership* suggest that the perceptions of faculty members tended toward congruence with the effort to promote the Catholic/Jesuit mission and identity of the University of Scranton, as it is identified and communicated through the University's top level administrators and written documents as described by Tierney's categories.

The perceptions of the faculty members regarding *strategy* tended toward incongruence with the effort to promote the Catholic/Jesuit mission and identity of

the University of Scranton, as it is identified and communicated through the University's top level administrators and written documents in the category as described by Tierney.

Differences on Demographic Variables

Each of the six variables as described by Tierney was then examined for possible differences using the demographics of gender, tenure, religion, rank, years of service, and academic field (Refer to Table 5.1). Table 5.4 indicates the percentage of the respondents in each category of the demographic variables.

Means were calculated and *t*-tests were performed to see if there were any significant differences between the responses of males and females (gender), tenured and nontenured (tenure), Catholic and non-Catholic faculty members (religion).

Gender, Tenure, and Religion

There were no statistically significant differences between male and female, tenured and untenured faculty members using the variables of *environment*, *mission*, *socialization*, *information*, *leadership*, and *strategy*. There were no statistically significant differences between the demographic subgroups of rank and years of service when applied to the variables of *environment*, *mission*, *socialization*, *information*, and *strategy*. There was, however, a statistically significant difference between the responses of the Catholic and non-Catholic faculty members (religion) in the variable *leadership* ($p = .027$). Catholic faculty members showed a statistically significant lower level of congruence toward the perceptions of the administration than did their non-Catholic colleagues on the

leadership variable.

Table 5.4 Demographics: Percentage of Total Responses

VARIABLE	CATEGORIES	PERCENT OF RESPONDENTS
GENDER	MALE	65.8%
	FEMALE	31.5%
	DID NOT ANSWER	2.7%
TENURE	TENURED	69.2%
	NON-TENURED	26%
	DID NOT ANSWER	4.8%
RELIGION	CATHOLIC	52.1%
	NON-CATHOLIC	37.7%
	DID NOT ANSWER	9.6%
YEARS OF SERVICE	0-3 YEARS OF SERVICE	10.3%
	4-6 YEARS OF SERVICE	21.2%
	7-10 YEARS OF SERVICE	14.4%
	11-20 YEARS OF SERVICE	26.0%
	21+ YEARS OF SERVICE	25.3%
	DID NOT ANSWER	2.7%
RANK	INSTRUCTOR/LECTURER	4.1%
	ASSISTANT PROFESSOR	25.3%
	ASSOCIATE PROFESSOR	40.4%
	PROFESSOR	27.4%
	DID NOT ANSWER	2.7%
ACADEMIC FIELD	THE COLLEGE OF ARTS AND SCIENCES	58.9%
	THE SCHOOL OF MANAGEMENT	13.7%
	THE COLLEGE OF HEALTH, EDUCATION AND HUMAN RESOURCES	21.9%
	THE DEXTER HANLEY COLLEGE	0%
	OTHER	2.7%
	DID NOT ANSWER	2.7%

Table 5.5 Mean Scores by Gender, Tenure, and Religion

CATEGORIES	ENV.	MISS.	INFOR.	SOC.	LEAD.	STRAT.
MALE	1.1967	2.2710	2.4361	2.3965	2.5008	2.5622
FEMALE	2.1827	2.2283	2.2194	2.3299	2.2454	2.4198
TENURED	2.1982	2.2804	2.4664	2.3846	2.4649	2.5609
NON-TENURED	2.1578	2.1938	2.0549	2.3087	2.2678	2.4524
CATHOLIC	2.2473	2.0896	2.3606	2.3511	2.5159*	2.4536
NON-CATHOLIC	2.2586	2.0727	2.3443	2.4024	1.2817*	2.6663

Table 5.6 *t*- Scores: Gender

<i>t</i> - Variable	<i>t</i> -Score	Probability
ENVIRONMENT	.22	.944
MISSION	.49	.368
SOCIALIZATION	.71	.930
INFORMATION	1.66	.971
STRATEGY	1.63	.507
LEADERSHIP	2.09	.114

Table 5.7 *t*-Scores: Tenure

<i>t</i> - Variable	<i>t</i> -Score	Probability
ENVIRONMENT	.62	.252
MISSION	.95	.344
SOCIALIZATION	.71	.454
INFORMATION	3.65	.055
STRATEGY	1.40	.075
LEADERSHIP	1.41	.488

Table 5.8 *t*-Scores: Religion

<i>t</i> - Variable	<i>t</i> -Score	Probability
ENVIRONMENT	-.40	.533
MISSION	-.13	.249
SOCIALIZATION	-.55	.940
INFORMATION	.13	.556
STRATEGY	- 2.79	.128
LEADERSHIP	1.92	.027*

Years of Service

Simple one-way analyses of variance were computed for the six variables as described by Tierney using the demographic *years of service* (See Table 5.1). There were no statistically significant differences between the groups defined by *years of service* regarding the variables *environment*, *mission*, *socialization*, *strategy*, and *leadership*. There was, however, a statistically significant difference for the variable *information* (F prob. = .0471).

Table 5.9 One-Way Analyses of Variance: Years of Service

ENVIRONMENT BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	4	.1500	.0375	.3795	.8229
WITHIN GROUPS	111	10.9708	.0988		
TOTAL	115	11.1208			

MISSION BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	4	1.4268	.3567	1.7038	.1542
WITHIN GROUPS	111	23.2382	.2094		
TOTAL	115	24.6651			

SOCIALIZATION BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	4	.8475	.2119	1.0062	.4079
WITHIN GROUPS	103	21.6890	.2106		
TOTAL	107	22.5365			

INFORMATION BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F. RATIO	F. PROB.
BETWEEN GROUPS	4	3.9602	.9901	2.4923	.0471*
WITHIN GROUPS	112	44.4909	.3972		
TOTAL	116	48.4511			
STRATEGY BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	4	.2444	.0611	.5481	.7011
WITHIN GROUPS	59	6.5775	.1115		
TOTAL	63	6.8219			
LEADERSHIP BY YEARS OF SERVICE					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	4	2.3505	.5876	1.4127	.2349
WITHIN GROUPS	105	43.6762	.4160		
TOTAL	109	46.0267			

Information by Years of Service

Because the *environment* means differed significantly by *years of service*, a follow-up Tukey test was used. The results of this test showed this score to be a statistical anomaly. The pattern of differences which occurs when the variable *information* was broken down according to years of service is due to something other than pairwise comparisons between the academic units.

Rank

Simple one-way analyses of variance were computed for the six variables as described by Tierney using the demographic *rank* (See Table 5.10). There were no statistically significant differences between the groups defined by *rank* regarding the variables *environment*, *mission*, *socialization*, *information*, *leadership*, and *strategy*.

Table 5.10 One-Way Analysis of Variance: Rank

ENVIRONMENT BY RANK					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB
BETWEEN GROUPS	3	.0653	.0218	.2215	.8813
WITHIN GROUPS	111	10.9014	.0982		
TOTAL	114	10.9666			

MISSION BY RANK					
SOURCE	D.F.	SUM OF THE SQUARES	MEAN SQUARES	F RATIO	F PROB
BETWEEN GROUPS	3	.9477	.3159	1.6008	.1932
WITHIN GROUPS	112	22.1007	.1973		
TOTAL	115	23.0484			

SOCIALIZATION BY RANK					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F. PROB
BETWEEN GROUPS	3	.5137	.1712	.8148	.4885
WITHIN GROUPS	105	22.0661	.2102		
TOTAL	108	22.5798			

INFORMATION BY RANK					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F Ratio
BETWEEN GROUPS	3	1.4360	.4748	1.1443	.3344
WITHIN GROUPS	113	47.2707	.4183		
TOTAL	116	48.7068			

STRATEGY BY RANK					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	3	.1148	.0383	.3663	.7776
WITHIN GROUPS	59	6.1656	.1045		
TOTAL	62	6.2804			

LEADERSHIP BY RANK					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F Ratio
BETWEEN GROUPS	3	.7557	.2519	.5898	.6230
WITHIN GROUPS	106	45.2710	.42715230		
TOTAL	109	46.0267			

Academic Field

Simple one-way analyses of variance were computed for the six variables as described by Tierney using the demographic, *academic field* (See Table 5.15). There were no statistically significant differences between the groups defined by *academic field* regarding the variables *socialization* (F. Prob. = .3775) and *strategy* (F. Prob. = .1874). There were, however, statistically significant differences for the variables *environment* (F. Prob. = .0036), *mission* (F. Prob. = .0043), *information* (F. Prob. = .0010), and *leadership* (F. Prob. = .0003).

Table 5.11 One-Way Analysis of Variance: Academic Field

ENVIRONMENT BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB
BETWEEN GROUPS	2	1.0717	.5359	5.9118	.0036
WITHIN GROUPS	110	9.9708	.0906		
TOTAL	112	11.0426			
MISSION BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB
BETWEEN GROUPS	2	2.3277	1.1638	5.7222	.0043
WITHIN GROUPS	109	22.1691	.2034		
TOTAL	111	24.4968			
SOCIALIZATION BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB
BETWEEN GROUPS	2	.4023	.2012	.9836	.3775

SOCIALIZATION BY ACADEMIC FIELD					
WITHIN GROUPS	102	20.8609	.2045		
TOTAL	104	21.2632			
INFORMATION BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	2	5.6267	2.8133	7.3416	.0010
WITHIN GROUPS	111	42.5355	.3832		
TOTAL	113	48.1621			
STRATEGY BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	2	.3711	.1855	1.7228	.1874
WITHIN GROUPS	59	6.3541	.1077		
TOTAL	61	6.7252			
LEADERSHIP BY ACADEMIC FIELD					
SOURCE	D.F.	SUM OF SQUARES	MEAN SQUARES	F RATIO	F PROB.
BETWEEN GROUPS	2	6.6314	3.3157	8.8001	.0003
WITHIN GROUPS	104	39.1852	.3768		
TOTAL	106	45.8167			

Environment by Academic Field

Because the *environment* means differed significantly by *academic field*, a follow-up Tukey test was used. The results of this test indicated that a statistically significant difference appears between The College of Arts and Sciences and The College of Health, Education and Human Resources and The School of Management. These results indicate there is a lower level of congruence between the administration and the faculty members regarding perceptions of *environment* in The College of Arts and Sciences than there is between the administration and the faculty members in The College of Health, Education and Human Resources.

Table 5.12 Tukey Test: *Environment* by Academic Field

Tukey - HSD test with significance level .05
Variable *Environment* by the Variable Academic Field
(*) Indicate significant differences which are shown in the lower triangle:

Mean	Field	School of Management	College of Health, Education and Human Resources	College of Arts and Sciences
2.0819	College of Health, Education and Human Resources			
2.0538	School of Management			
2.2713	College of Arts and Sciences	*	*	

Mission by Academic Field

Because the *mission* means differed significantly by *academic field*, a follow-up Tukey test was used. The results of this test indicated that statistically significant differences appear between The College of Arts and Sciences and The College of Health, Education, and Human Resources. These results indicate a lower level of congruence between the administration and the faculty members regarding perceptions of *mission* in the College of Arts and Sciences than there is between the administration and the faculty members in The College of Health, Education, and Human Resources.

Table 5.13 Tukey Test: *Mission* by Academic Field

Tukey - HSD test with significance level .05
 Variable *Mission* by the Variable Academic Field
 (*) Indicate significant differences which are shown in the lower triangle:

Mean	Field	College of Health, Education, and Human Resources	School of Management	College of Arts and Sciences
2.0596	College of Health, Education, and Human Resources			
2.1005	School of Management			
2.3719	College of Arts and Sciences	*		

Information by Academic Field

Because the *information* means differed significantly by *academic field*, a follow-up Tukey test was used. The results of this test indicated that statistically significant differences appear between The College of Arts and Sciences and The College of Health, Education, and Human Resources and the School of Management. These results indicate a lower level of congruence between the administration and the Arts and Sciences faculty members regarding perceptions of *information* than there is between the administration and the faculty members in The College of Health, Education, and Human Resources and the School of Management.

Table 5.14 Tukey Test: *Information* by Academic Field

Tukey -HSD test with significance level .05
 Variable *Information* by the Variable Academic Field
 (*) Indicate significant differences which are shown in the lower triangle:

Mean	Field	College of Health, Education, and Human Resources	School of Management	College of Arts and Sciences
2.1300	College of Health, Education, and Human Resources			
1.9932	School of Management			
2.5297	College of Arts and Sciences	*	*	

Leadership by Academic Field

Because the *leadership* means differed significantly by *academic field*, a follow-up Tukey test was used. The results of this test indicated that a statistically significant difference appears between The College of Arts and Sciences and The School of Management. These results indicate a lower level of congruence exists between the administration and the faculty members regarding perceptions of *leadership* in The College of Arts and Sciences than there is between the administration and the faculty members in the School of Management.

Table 5.15 Tukey Test: *Leadership* by Academic Field

Tukey -HSD test with significance level .05
 Variable *Leadership* by The Variable Academic Field
 (*) Indicate significant differences which are shown in the lower triangle:

		School of Management	College of Health, Education and Human Resources	College of Arts and Sciences
Mean	Field			
1.8589	School of Management			
2.3272	College of Health, Education and Human Resources			
2.5782	College of Arts and Sciences	*		

Chi-Square Test: Academic Field by Years of Service

In an effort to determine why a pattern of statistical differences appeared when the demographic academic field was applied to four of Tierney's six variables, a chi-square test was performed using the crosstabs of academic field and years of service.

Table 5.16 Chi-Square: Academic Field by Years of Service

Years	Arts and Sciences	School of Management	Health, Education and Human Services	Row Total
0-3 years	4 8.8%	6 1.9%	4 3.3%	14 10.2%
4-6	15 19.5%	5 4.3%	11 7.2%	31 22.6%
7-10	12 11.9%	2 2.6%	5 4.4%	19 13.9%
11-20	27 22.6%	3 5.0%	6 8.4%	36 26.3%
21+	28 23.2%	3 5.1%	6 8.6%	37 27.0%
Column Total	86 62.8%	19 13.9%	32 23.4%	137 100.0%

Chi-Square	Value	DF	Significance
Pearson	19.58429	8	.01203
Likelihood Ratio	17.36083	8	.02656
Mantel-Haenszel test for linear association	9.33293	1	.00225

The Chi-square test indicated that 62.8% of the survey respondents were full-time faculty members in the College of Arts and Sciences. The College of Arts and Sciences is the oldest academic unit at the University. More than half of the faculty from this college who responded to the survey (55 out of 86 respondents) have been at the University of Scranton for more than 11 years.

The School of Management is the second oldest of the three academic units at the University. Only 13.9% of the respondents were from this School. Of this group, less than half of the faculty respondents (6 out of 19) , have been at the College for more than 11 years.

The College of Health, Education and Human Resources is the youngest of the three academic units at the University. Only 23.4% of the respondents were from this unit. Of these respondents, 12 out of 32 respondents were at the University for more than 11 years.

The chi-square test indicated that a statistically significant difference appeared between the proportions actually observed in the study with the proportions expected if the groups were equal ($\chi^2=.0123$).

Summary

The collapsed mean scores of each of Tierney's six variables tended toward congruence between the administration and its formal documents and the faculty's perceptions of mission and identity in Tierney's categories of *environment*, *mission*, *socialization*, *information*, and *leadership*. The collapsed mean score for the variable *strategy* tended toward incongruence between the administration and its formal documents and the faculty.

In describing the statistics through the use of *t*-tests and one-way analyses of variance tests, significant differences appeared. The *t*-tests indicated that a statistically significant difference occurred when the variable *leadership* was viewed through the demographic of religion. The means differed significantly, $t(92.24) = 1.92, p = .027$. Catholic respondents to the survey showed a lower level of congruence in the variable *leadership* than did their non-Catholic colleagues. No statistically significant differences occurred when the demographics of gender and tenure were applied to Tierney's variables of *environment*, *mission*, *socialization*, *information*, *strategy*, and *leadership* (See Table 5.6, Table 5.7, and Table 5.8).

In describing the statistics through the use of the one-way analyses of variance test, significant differences appeared. The one-way analyses of variance tests indicated that significant differences occurred when the variables of *environment*, *mission*, *information* and *leadership* were further broken down using the demographic of academic field (See Table 5.11).

When the demographic *rank* was applied to Tierney's variables of *environment*, *mission*, *socialization*, *information*, *strategy*, and *leadership*, no statistically significant differences appeared (See Table 5.10). Neither were there any statistically significant differences when the demographic years of service was applied to the variables *environment*, *mission*, *socialization*, *strategy*, and *leadership*. A statistical anomaly appeared when the demographic years of service was applied to the variable *information* (See Table 5.9).

When a Chi-Square test was used with the demographics years of service

by academic field, significant differences did appear between the groups ($\chi^2=.01203$).

Follow up Tukey tests were performed using the demographic academic field by the variables *environment*, *mission*, *information*, and *leadership*. Statistically significant differences were noted in the variables *environment* and *information* by academic field between the College of Arts and Sciences and the College of Health, Education, and Human Resources and the School of Management. The College of Arts and Sciences indicated a significantly lower level of congruence with the administration than did the other two academic fields.

Statistically significant differences appeared in the variable *mission* by academic field between the College of Arts and Sciences and the College of Health, Education, and Human Resources. The College of Arts and Sciences indicated a significantly lower level of congruence with the administration than did the College of Health, Education, and Human Resources.

Statistically significant differences likewise appeared in the variable *leadership* by academic field between The College of Arts and Sciences and the School of Management. The College of Arts and Sciences indicated a significantly lower level of congruence with the administration than did the School of Management.

Open-Form Questions

The survey asked each faculty member to reply to six open-form questions. These questions were specifically designed to give the respondent a chance to include any pertinent comments that may not have been covered in the closed-form

questions. The questions were listed at the end of the survey. The open-ended questions and a summary of the responses follow.

1.) The Strongest Ignatian Related Aspect of the University is:

Eighty of the respondents answered this question. Nineteen of the responses indicated that faculty members were the strongest Ignatian-related aspect of the University of Scranton. Seven of the responses limited their observation to Jesuit faculty members. The other 12 responses spoke of the total faculty's commitment to Ignatian/Catholic values and ideals. Several concepts and phrases recurred in describing the commitment of the faculty. Among these descriptors were: dedication to the whole student, commitment to Catholic social justice principles, commitment to the Jesuit/Catholic vision, longtime employment at the University, and the personal commitment to one's Christian beliefs.

Eleven responses cited the retreat program, liturgical activities, and the efforts and offerings of Campus Ministry as the strongest Ignatian-related aspect of the University of Scranton. Usually these activities were cited with little or no explanation or reasons as to why the respondent named them. One respondent did note, however, that "the daily Masses throughout the campus gave to everyone an opportunity *for worship as a community* as well as the opportunity for individual spiritual growth."

Aspects of formal academic life such as "the curriculum," "commitment to excellence in all aspects of learning, and support of those activities that pursue such ends," "the basic education core including the Gender Studies Program," "Philosophy and Theology departments," "the stress on combining the intellectual

with spiritual development,” and “a grasp of the meaning of a European and Christian tradition” were referred to by only six of the responses.

Several responses alluded to the concern extended by the campus community toward the students. The offices of Student Services and of Campus Ministry were cited as units that were devoted to the students by six faculty members. The concern of individual faculty members toward the students was mentioned in four of the responses. Two respondents pointed to the quality of the students who are enrolled at the University. One person stated: “Our students really want to learn - they are good Catholic kids.” Six other responses cited the faculty’s and student’s commitment to spirituality, service, and social justice issues, and “to one another.” One person said, “Committed individuals at every level, Eucharist and excellent volunteer service programs.” The University’s commitment to Northeastern Pennsylvania was noted on two of the surveys.

The symbols of Catholic/Jesuit identity such as “the statue in the center of the campus,” and of those symbols found in the ritualism of events such as graduation ceremonies were cited in three of the responses.

Mentioned in four of the surveys were the President and his administrative team. The Institute for Contemporary Spirituality was mentioned once.

Two of the answers referred directly to the mission statement. One person stated: “Its history and its long Jesuit tradition which are as clear and present on *leadership* campus today as it was, I am sure, years ago.” Another expressed it this way: “the celebration of excellence, integrity, concerned and supportive community, justice in shaping the world’s future.”

Negative feelings toward the Ignatian-related identity of the institution were expressed by three members of the faculty. One person called it merely “lip service,” another stated that it “could not be found on campus,” and a third person stated, “I ignore discussion about Ignatian tradition because it is not essential to good education.”

Three people simply stated: “I don’t know.”

Interestingly, the responses to this first open-form question tended to center on specifically religious themes such as retreats and service to others but only a few of the responses were academically related themes, such as integration of mission and identity within courses of study or classroom instruction.

2.) The Weakest Ignatian Related Aspect of the University

Sixty-four respondents filled in the answer to the second open-form statement. Twelve respondents mentioned the relationship between either the faculty, administration, or the union as the weakest Ignatian related aspect of the University. They expressed it in this manner, the “need for less factionalism and a united sense of community,” “the related adversarial role between the faculty and administrators,” “the faculty has lost all sense of community,” “too much personal ego and not enough service to our mission,” and “the highly political nature of the University.” One response aptly summed up these concerns:

The faculty’s inability to work together toward common educational goals and creative methods of teaching and learning about teaching. The union’s adversarial relationship toward the University’s leadership is a real hindrance to the building of

community.

Six responses were related to the Jesuit community on campus. They included such concerns as the declining number of Jesuits on campus to the attitudes and witness given by individual Jesuits; examples of these include, “the disproportionate negative attitude of a few dogmatic and hostile Jesuits,” and “the personal qualities of individual Jesuits.”

Likewise, faculty members who did not support or understand the Catholic traditions were mentioned in three of the answers. Three responses referred to the conservative Catholic element on campus. One person wrote that the University’s “inability to respond to radical/conservative definitions/actions of Catholicism and Jesuit traditions with no confidence in the middle of the road opinions” was a definite weakness. Another described the weakness to be “right-wing ideologies in both the faculty and the administration who claim the Church’s sanctions for their opinions.” On the opposite end of the spectrum were three opinions which felt that the University was not “Catholic” enough in its daily operations. A lack of adherence to the document, *Ex Corde Ecclesiae*, and Catholic teachings were mentioned as was “no overt commitment to the Catholic Church.”

Five of the answers centered on faculty and staff recruitment and hiring procedures. One of the respondents stated: “the hiring and keeping of personnel who care nothing for Jesuit/Catholic and/or particularly oppose that.” Another expressed, “the hiring of people not familiar with the Catholic or Jesuit tradition,” and still another stated, “Far too many new hires.” Four responses cited the failure of rank and tenure decisions to give equal “credit” for teaching and service as is

given for research. Two concerns regarding the curriculum were mentioned. Both expressed dismay that the University was failing to preserve a strong general education curriculum.

Among the scattered individual responses the following ideas were expressed:

- no dining room specifically set aside for the faculty,
- ultimate treatment of the faculty - not always Catholic - not always Christian nor fair.
- lack of the Spiritual Exercises,
- lack of cultural diversity in the faculty, staff, and students,
- failure of the University to achieve excellence,
- poorly taught Religion and Philosophy courses,
- decisions driven by financial reasons or greed, and
- a constant self-doubt.

One of the responses stated that there were no weaknesses at the University.

When the respondents were asked to fill in the statement, "The Weakest Ignatian-related aspect of the University of Scranton is ---," the majority of the comments centered around relational concerns. In 1993, the University Planning Committee identified twelve major strategic issues to be addressed for the immediate future. Issue number two was:

That attention be given to developing a sense of intentional community and shared purpose throughout the University.

Approximately 40% of the faculty and 70% of the professional staff had been hired

within the past six years of the 1993 Strategic Plan. It is not surprising to note that concern for the interpersonal/ relational aspects of the University's academic community would be voiced in this type of open-form statement. The rapid growth in the number of new faculty members that were not adequately socialized into the mission and identity of the University and a realization of the fallout from this lack of socialization produces a concern that was expressed not only in this open-form question but also was experienced in the answers from the administrators to the interview questions.

3.) A Person or Group Who Personifies the Mission . . . Because

Forty-eight faculty members responded to this open-form statement. In these responses, the name of the president of the University of Scranton was mentioned far more often than any other person or group as one who personifies the mission. His name was mentioned on fifteen different surveys. Adjectives and descriptive phrases such as kind, friendly, humble, unwavering, and always a priest were often used to describe him. Significantly, his role as the corporate symbol of the University's mission and identity came out in five of the responses. One respondent said, "because it's his job and he believes in it." Another indicated, "The president, because he interprets the mission and applies it to the University."

Second to the president in the number of responses (six times) was the name of the Jesuit who chairs the Task Force on Mission and Identity. He was cited "because of his active, effective, commitment to positive change based on Ignatian vision." Another person chose this particular Jesuit, "because he is an integral part of our educational institution. From having administrative, faculty,

counseling, and pastoral duties, he is totally immersed in our institution.” Two responses noted his commitment to the students, “he is obviously committed to the students and campus life, while keeping teaching, scholarship, and service in balance. He is a Jesuit I respect.”

A third Jesuit that was recognized in his corporate role was the rector of the Jesuit community on campus. His warm personality, hospitableness, and lived Catholic/Jesuit spirit were often highlighted. Mentioned less often was his official role as the superior of the Jesuit community living on campus.

Several past and present members of the Society of Jesus were also mentioned by name. One respondent said that the particular Jesuit that the faculty member cited was, “kind, sensitive, intelligent, and caring. He is a personable colleague who mixes with the secular faculty.” Another Jesuit was selected because of his synthesis of intellectual and spiritual commitment.” Five of the retired Jesuits who still live on campus were pointed out because of their integrity, spirituality, and service to the University. One in particular was cited in four surveys. Descriptive words associated with this particular Jesuit were “integrity” and “service.” A priest who was recently deceased was mentioned by several of the respondents because “he practiced being a Jesuit teacher and scholar - he didn’t pontificate about it.” In all, the individual names or the collective community of Jesuits were mentioned 39 times. Only six of the thirty-nine responses referred to the academic or scholarly work of the individual person being recognized, the other thirty-three references all described the Jesuits in pastoral terms such as concern for others, outgoing, personal integrity, and a

caring, commitment to faculty, staff, and students.

Two lay faculty members were each mentioned four times in different surveys. They were singled out because they “exemplify the spirit of teaching, research, and service.” Both of these members of the faculty work with the Campus Ministry team. One of them was described as being “conscientious about his teaching and research, respectful of the students and his colleagues, knowledgeable of the Catholic tradition, and ready to demonstrate it by volunteering for campus ministry.” Most of the individual lay faculty members whose names were put forth were respected for their faith commitment and their concern for their students. One person wrote, “a non-Catholic faculty member because he takes a real interest in the students.” Another said, “certain committed faculty because of dedication to: caring for the intellectual and moral development of students, community service, and truth that does justice.” A woman faculty member was cited because she combines excellent scholarship with deep religious conviction, an openness to learning, and concern for individuals.” Still another woman was described as someone “who lives her faith. She deliberately chose to work with the Jesuits.”

Designated as one who “supports innovative ideas and non-traditional processes that will benefit the faculty, students, and the community” was the provost. “He expects excellence!” Other lay faculty members were also put forth. One was described as a person who is “unselfishly devoted to the betterment of the University.” Another response indicated a layman “because he personifies the Jesuit educated professional, i.e., faithful, intelligent, and an excellent educator.”

A female faculty member was named because, “she combines excellent scholarship with deep religious conviction, an openness to learn, wide interests, and serious scholarship.”

Several groups of people on campus were named, but the reasons for their being chosen were not put forth. These groups were the administrators, the Office of Institutional Development, the Director and the Assistant Director of the Institute for Contemporary Spirituality, and the Alumni.

One comment put forth the groups on campus “that are concerned with social justice, theology, campus ministry, a committee on responsibility in investments, women’s center, etc., because these groups provide focus on making a difference.” Another respondent suggested Campus Ministries for many of the same reasons. The Women’s Studies Faculty was singled out because of “their commitment to social justice; interdisciplinary, integrated learning; service learning; and the value of all peoples.” The Philosophy department was noted because of “their understanding of *cura personalis*.” The faculty members who work in the advising center were also acknowledged “because of the time and energy they spend helping the students make good choices about education.”

Individuals and groups who were chosen as personifications of the mission were chosen because of the corporate symbolism inherent in their administrative position or because of personal qualities of leadership and an authentic concern for other people.

Since the University of Scranton moved to the administration of the Society of Jesus in 1942, the president of the University has been traditionally an

ordained Catholic priest and a member of the Society of Jesus. It is in the president's vocation of being both Jesuit and priest and in the presence of the Society of Jesus living on campus that the identity and mission of the University has been symbolically identified. As head of the local community of Jesuits, the rector of the community also reflects this corporate image. Yet, at the same time, these men are also individuals and it is as such that many of the respondents chose them as personifications of the mission. The president, the chairperson of the Task Force on Ignatian Identity and Mission, and the rector of the Jesuit community were all identified and described as being "men for others."

So too, individual faculty members were cited, more often because of their individual concern for the students and for their colleagues rather than solely for their contributions to scholarly research. Commitment to the values espoused by the academic community, the ideal of "teaching," quality scholarship, the concept of "cura personalis," and an unselfish devotion to members of the human family, regardless of one's race, gender, or creed, were the reasons why their colleagues singled them out to be personifications of the Catholic/Jesuit mission and identity of the University of Scranton.

4.) What Sources of Information on the Mission and Identity of the University of Scranton Have You Found Most Useful?

Forty-seven faculty members answered question four. Fifteen members of the faculty stated that the written mission statement was the best source of information on the University's mission and identity. Two people mentioned the University's catalog. Twelve of the faculty members declared that none of the

materials they received were useful. Several of their remarks could be summed up in the explanations of a few:

- Mission and identity have to be incarnated, lived out. Most of the sources either are PR or do not reflect the reality of Scranton.
- The mission statement in our course catalogue gives clear direction and understanding as to what we are about.
- Much of it sounds like propaganda rather than genuine, concerned sharing.
- Most of it has been ambiguous - sometimes confusing and contradictory.

Nine responses spoke highly of the information received through the *President's Letter* and an equal number of people mentioned the journal, *Conversations*. Twelve of the responses spoke with regard for the newly formed Task Force on Mission and Identity. Another person cited the Task Force but added the reservation: "The Task Force has done something, but the jury is still out."

Nine different people mentioned the written materials they had received on mission and identity such as articles by Brian Daley, S.J., The First Jesuits by John O'Malley, *Ex Corde Ecclesiae*, and communiques from the Mission and Identity Task Force. The interactions and discussions with other members of the University of Scranton Community such as, "the face-to-face," "open meetings and discussions with older faculty members," or "discussions with colleagues," and "the Jesuits themselves, when they are willing to speak forthrightly," were cited by

five people. One person said, it is “not a matter of information as much as a communication of spirit.”

The Institute for Contemporary Spirituality was cited twice. Only one person mentioned the meetings of the Maryland Province and those sponsored by The Association of the Jesuit Colleges and Universities.

Approximately one-third of the respondents to this open-form question noted that the formal written mission statement of the University was the most useful source of information on the mission and identity of the University of Scranton. Another one-third of the respondents viewed the information they received on identity and mission as not being useful. Their reasons varied. Some of them saw it as “merely a smoke-screen” for the lack of authentically participating in and accepting the values inherent in the written word.

Tierney (1988) points out that, “Although mailings and written information are important vehicles” for promoting an organizational culture, “with external constituencies, oral discourse predominates among members of the institution” (p. 12). The statements on this open-form question are consistent with Tierney’s observations. Nine of the respondents referred to the daily interactions and “face-to-face” discussions with colleagues as being the most useful source of information on mission and identity available at the University of Scranton. Twelve other faculty members referred to the work of the newly formed Task Force on Identity and Mission, especially the discussions that happened on “Trustee Day, ’95” and in the open forum sessions that followed the day and continued the discussion. Written sources of information were not as highly valued mainly because of the

lack of time individual professors have available for reading materials outside of their discipline and classroom preparations.

5.) What Sources of Information on the Mission and Identity of the University of Scranton Have You Found Least Useful?

Thirty-nine faculty members responded to this question. Four of the responses centered on committee meetings. One person remarked, “we are all so busy with teaching, scholarship, and endless committee meetings, there is no time to study additional literature and attend public forums on the topic of identity.”

Five of the remarks pointed to the various printed materials received; each remark centered on a different item such as *Conversations*, *The President's Letter*, *The Aquinas*, pamphlets on Ignatius and the Spiritual Exercises, and student publications.

The Institute for Contemporary Spirituality was mentioned three times. Only one person explained why: “because it provides information more rooted in Jung than in Ignatius.” The Task Force was cited once because, ““identity and mission” issues have to be dealt with on an individual, not an institutional level.” Another person remarked, “There is a relentless flow of talk about Jesuit Identity which attempts to diffuse it without giving offense. It is profoundly unhelpful.”

A scattered list of comments, each only mentioned once included the union, locally produced materials, the mission statement, president's remarks, “the Jesuit party-line,” “the formal and largely hypocritical prostelytzing of selected elements of the University,” “the Jesuits themselves,” “conservative faculty diatribes published in irregularly distributed, unofficial newsletters,” “lack of

structured religion, “students don’t even know how to say the Lord’s prayer,” and “the hiring process.” The comment on the last survey to have been received sums up much of the feelings expressed, “In words, the talk of mission; in deed, ignoring that.”

Details on mission and identity are shared through the use of many different types of University organs of information. *The President's Letter, Conversations, The Record*, and printed materials from the various university-wide departments such as The Institute for Contemporary Spirituality Development, and Assessment and Institutional Research are but a few. Each of these sources of information appeal to some, but not all, of their recipients. Like many of their counterparts in other institutions of higher learning, a faculty member’s schedule is besieged by more duties than just teaching in the classroom. Lack of time to read all of the materials that pass over one’s desk places the printed materials disseminated by the University on identity and mission well on the bottom of the list of “things to do.” Members of the faculty who responded to the survey, for the most part, expressed little or no negative feelings toward the materials that they received. They were, however, more concerned with lack of time necessary to read the materials that were shared.

6.) Further Remarks I Wish to Make Concerning the Nature of the University of Scranton?

“Further Remarks” filled ten typed, single spaced pages of comments from seventy-five faculty members. These remarks ranged from comments about one’s individual pride in Jesuit education to a concern about the lack of Catholicity being

taught in the classroom. There were also comments which focused on the contents and structure of this study.

Five of the comments mentioned a concern on the part of the respondents regarding the loss of Jesuit mission and identity. As an example, one person stated:

“I believe the University of Scranton is losing its unique identity and commitment to our past traditions of Jesuit, Catholic, Local Liberal Arts, and a school of moderate tuition. We have become like other schools and that is a shame.”

And another comment noted that the “University is in a state of great transition regarding its identity. It is not clear which way it will go.” Still another person reflected that the University is becoming less and less connected with Northeastern Pennsylvania. “This is a great place to work,” read one answer, “ but I am afraid of the future. The declining number of Jesuits and the economy are the reasons I feel this way.”

Of the many issues cited, two opposite extremes in the comments could be detected; for example, “We have an outstanding university - It is a great place to work!” and, “Terrible place to work!” As one comment would praise the President and his administration, another would blame them as the reason for the decline in the Catholic/Ignatian tradition at the University. “Great place to work! - the president is the best, kind, warm, wise, and erudite.” and, “Time to change the upper academic leadership at the University of Scranton.” “Despite the protestations of our President that we are a family, the actual fact of the matter is

that we have become the quintessential corporate bureaucracy!” As one comment would highlight the importance of the University’s religious identity, another would counterpoint: “The University of Scranton is clearly Catholic, but I don’t know, for example, how a Franciscan university would or should differ from a Jesuit University.” “The religious aspect of the faculty and staff does not interest me, but I would like to see the kindness and Christian ideal in more evidence in how the staff is treated.”

Three of the comments alluded to vast differences in the understanding of what it means to be Catholic. One faculty member explained:

the University is definitely changing as we expand and diversify. It is also a generational change - with a slew of younger faculty, who often do not practice the same type of Catholicism as the older generation. The same with the students. These are cultural gaps in Catholicism.

The limitations and humanness of the faculty often came through in comments such as these:

- I have great hopes in the work of the Ignatian Task Force, if faculty and others would quit their petty squabbles and work together on important issues.
- Many faculty members in my department have difficulty dealing with women.
- Women on campus have made tremendous gains, but at a great expense! And, sadly, diversity of faculty and students is seen as a

threat rather than a contribution to the University community.

Five of the respondents referred to rank and tenure decisions. The following quotation includes the ideas presented in the other four answers:

Even though the rank and tenure policy assigns a 50% weight to teaching and only 25% to each of research and service, it is rather obvious that research productivity is taking precedence. There are a number of faculty with more than 20 years service who have labored diligently in the classroom only to have their efforts go unrecognized by an administration obsessed with the higher profile associated with publications.

Obviously, this is a nationwide problem, as evidenced by the vast amount of literature on the subject. In my opinion, it will not be solved until the tuition-paying public comes to realize that it is an inferior product that it is getting for its money.

The survey instrument wrongly identified the dining room which is open to the faculty, staff, and students as the "faculty/staff dining room." This error precipitated three of the comments. "Question # 33 presumes that there is a faculty dining room, which is not the case; one is planned for next year. The estate dining room is mostly secretaries."

Two of the comments referred to the union present on campus; "The union," stated one of them, "does a great job of protecting us, but it is not Catholic or Jesuit, and it doesn't have a clue!" The other comment noted that, "The biggest organizational problem I see is related to the faculty union here.

There is an extreme 'us-them' attitude on the part of some. The union certainly doesn't follow any kind of Ignatian tradition that I can see."

By far the largest number of comments, eight, which address the same concept refer to the honesty in living out the values spoken of in the mission and identity statements. The following quotation is typical of the other seven: "The thing that I have most difficulty with is the espousal of values without living them."

The phrases which completed this last open-form question, at first glance, seem to be as varied as the personalities who expressed them. Yet, strong recurring themes which surfaced in other sections of this study found echo in open-form statement number 6.

Criticism occurs only when one has a vested interest in the issue that is being addressed. If a person has no vested interest in the institution, the expression of neither positive nor negative criticism, but indifference would occur. Seventy-five faculty members took the time to add "further comments" at the end of a very long survey. Expressed in these comments was an underlying regard for, and commitment to, the future of the University of Scranton's identity and mission. Also there was expressed a desire that the formal statement on mission and identity be more than mere printed words. Authenticity to the spirit of the text of the statement, the values it contains, and the integrity of incorporating those values into the daily operations of the campus were of importance to those members of the faculty who responded to statement number six or they would not have taken the time to share their thoughts.

Summary

Although many of the comments to the open-form questions were isolated ones and several of the topics covered had statements that totally contradicted one another, it cannot be denied that the issue of mission and identity is a topic widely discussed at the University of Scranton. A faculty member may or may not agree with all that is being said by the administration or even a colleague, but it is extremely evident by the comments that a conversation, one might say a debate, is taking place on the campus. Unlike many other universities, the mission statement is a part of the daily conversations and activities at this University. The efforts on the part of the University of Scranton to examine its mission and identity are evident in the majority of the answers to the open-form questions.

CHAPTER SIX: CONCLUSIONS

Purpose

This research was based on the following premise: If congruence exists between what the administration defines as the Catholic/Ignatian mission and identity of the University of Scranton and the perceptions and understandings of the faculty members, the concerted effort to maintain distinctiveness at the University is having a positive effect. Chapter Four describes the understanding of the Catholic/Ignatian mission and identity of the University of Scranton as it was described by the administration. This information was gathered by the researcher through the use of interviews (Refer to Appendix B), observations, and document analyses. The perceptions and understandings of the faculty were gathered through the use of the survey instrument (Refer to Appendix C) and these findings are reported in Chapter Five. The research itself was guided by Tierney's model of organizational culture in which six areas of the University were studied (Refer to Appendix A). The six sections which follow draw together the materials from Chapters Four and Five for each variable of Tierney's model to show where the concerted effort to maintain distinctiveness at the University of Scranton is or is not having an effect.

Environment

In light of Tierney's model, the following research question guided the data collection for the variable of *environment*:

How does the faculty perceive the environment in which it is

located and the community it serves?

The overall mean score of 2.19 for the variable *environment* indicated that congruence does exist between what the administrators and the written documents present and the faculty's perceptions of this environment in relationship to the University's Catholic/Jesuit distinctiveness (The survey section on *environment* paralleled interview questions 3, 4, 5, and 18 and the materials from the content analysis).

When the overall responses to Tierney's category *environment* were viewed through the lens of the demographics of gender, tenure, religion, rank and years of service, no statistically significant differences in the groups appeared.

When the variable *environment* was viewed through the demographic academic field, a statistically significant difference was indicated (F-Probability = .0036). The College of Arts and Sciences indicated a lower degree of congruence than did the School of Management and the College of Health, Education, and Human Resources.

In his essay, "Stark Realities: The Academic Profession in the 1980s — and Beyond," Altbach states that differences in attitudes and orientations are evident among academics of different ages, institutions, and disciplines. He explains that the history of the 1960s, 1970s, and early 1980s has been a key influence which has formed different orientations within the age groups of the present day faculty. Unusual growth and rapid expansion of institutions of higher learning and availability of supportive financial resources during the late 60s and early 70s produced a large cohort of academics. This generation was socialized into the

University at a time “when academic conditions were improving, professorial mobility was great, and rapid advancement was the norm. These expectations were dashed with the changing circumstances of the 1970s, and early 1980s so that faculty morale became low and adjustments proved to be difficult (1987, pp. 252-253). The observed organizational culture inherent in each of the University of Scranton’s distinct units is illustrative of Altbach’s thesis.

The College of Arts and Sciences (CAS) is the largest academic division of the University with more than thirty areas of studies. Its liberal arts programs serve students well in many different careers. CAS programs also lay the foundation for professional study in law, medicine, and dentistry, as well as for graduate studies in various fields (*University of Scranton 1994 Undergraduate Catalog*, p. 45).

The College of Arts and Sciences is by far the oldest of the three academic subgroups in the survey’s demographic academic field. Of the total respondents to this survey, 62.8% were from the College of Arts and Sciences. In this cohort, 64% have been at the University of Scranton 11 or more years (See Table 5.16). The mean scores between the sub groups using the demographic academic field on the variable *environment* indicate that the faculty respondents from the College of Arts and Sciences show a lower degree of congruence with the administration than do the other two units.

A consistently lower degree of congruence with the administration can easily be dismissed by simply agreeing with the view of one respondent that the

“the College of Arts and Sciences tends to be least connected to a sense of mission.” Others might conjecture that the two newer units, The School of Management and the College of Health, Education, and Human Resources, have become “competition” for many of the resources that once solely belonged to the College of Arts and Sciences. Older members of the academic community, however, describe it differently. They view it as a more pressing concern - a concern shrouded by the feeling of fear!

When many senior faculty members from the College of Arts and Sciences began their service to the University, there existed only one academic unit. Lines of authority were clear. The Jesuits had control over the direction of the mission and identity of the institution and the University’s self-understanding as a “Catholic” institution was as clear as the crucifixes affixed to each classroom wall. Faculty members were rewarded for good teaching. As a Catholic institution, the University of Scranton was clearly committed to serving the children of the coal miners and students who were less privileged in American society. A University of Scranton degree became the passport for upward mobility. The energies of these professors were directed toward the welfare of their students. Within the University community, the president was referred to by his first name. If a faculty member wanted to discuss an issue with him, no appointment was necessary. The door to the president’s office was always open. Many an issue was resolved over a good cup of coffee and the extension of friendship.

There now exist three major academic units as well as the Graduate School and the Dexter Hanley College that comprise the University of Scranton. The

faculty has almost doubled in size. Both faculty and students have increased the level of diversity on campus. No longer is a faculty member able to “just drop in and discuss concerns with the President,” appointments are needed. No longer are the majority of students from the local Scranton, Pennsylvania area. Recruiting efforts have attracted applicants from as far away as New Jersey, New York, and Maryland. Research and publications have taken precedence over teaching in the system of faculty rewards. The societal and ecclesiastical upheavals of the 60s and 70s have spawned a different environment. One member of the academic community recalls:

Just as the city of Scranton had to make decisions once coal stopped being “king,” so too the University had to make decisions - and it wasn’t easy! The number one decision in the 50s was Should the University stay here in Scranton or should it move up to the Poconos or out to Abington? What were we going to do? Well, we made the commitment to remain in Scranton, and rightly so! We owed an awful lot to the local people. ...We grew very quickly throughout the 70s and early 80s. We tried to walk the line between all the government regulations and everything else while still preserving our Jesuit identity and mission. There is a fear, I think, that some of us have. We hate to see a half century of work sort of thrown out or watered down. It’s not in the words or in the buildings - but it is really in the people themselves...and in their commitment to a sense of ideals...to a whole structure of operation.

I think that's the fear that we have (Interview 7, March 1, 1995).

It is this fear that causes the Colleges of Arts and Sciences to view the perceptions of the administration with skepticism. It is this fear which causes a few of these professors to feel alienated from their larger academic environment and it is this fear that expresses itself when the respondents of the College of Arts and Sciences indicate a lower level of congruence than is usually indicated by the respondents of the two newer academic units (The School of Management and the College of Health, Education, and Human Resources) in the survey form.

The School of Management (SOM) is the second oldest academic unit at the University of Scranton. At the time that this study was being conducted, this School was seeking accreditation from the American Assembly of Collegiate Schools of Business. At this particular time, faculty members were less concerned with the issues of maintaining Jesuit/Catholic identity and most concerned with attaining this prestigious accreditation. Tensions which normally surround any accreditation process were in existence. Discussion existed between the faculty members and the administration regarding the sufficient allocation of time and resources needed to gain this highly prized accreditation. Of the 136 respondents to the survey, only 19 faculty members from the School of Management returned the completed form. The mean scores denoting congruence for this cohort fell in the middle between those of the oldest cohort, the College of Arts and Sciences, and those of the youngest cohort, the College of Health, Education, and Human Resources.

The College of Health, Education, and Human Resources (CHEHR)

is the newest academic division of the University. Formerly part of the College of Arts and Sciences, the College was established in 1987 to better serve students majoring in the health sciences and education. The programs of study offered by CHEHR are ideally suited for a Jesuit university, as each involves service to others.

Education, health sciences, and human services and health administration all accentuate helping others (*The University of Scranton: 1994-1995 Academics*, p. 2).

It is within this unit that emerging and fast growing programs are situated. The faculty is relatively young and a sense of excitement dominates its organizational culture. Of the thirty-two respondents to the survey from the College of Health, Education, and Human Resources, 59% of the members of this cohort have been at the University less than ten years. The Dean of this unit expects to see service learning incorporated in the everyday life of the college. He is supportive of the effort to promote mission and identity to the point of insisting that each member of his department view a recent video tape on the Catholic/Ignatian tradition of the University (Interview, Chair of the Task Force on Identity and Mission).

The significant differences between the University's three academic units as indicated when the demographic academic field was applied to the variable *environment* can be easily understood in light of Altbach's thesis given the organizational culture, the history, and age of the faculty for each of the three academic units. It is in the understanding that fear can manifest itself in anger and negativity that helps one understand why pockets of dissonance exist between

administrators and committed faculty members who have been at the University for ten years or more.

Of particular note in the variable of *environment* on the survey are the following statements:

6. the University exerts a welcome and sought after influence in the growth and development of the area's professional community.
9. the University remains committed to its ties to the local Scranton, Pennsylvania area despite its targeted market expansion in such places as New York and New Jersey.

These two statements received the highest percentage of agreement in the category of environment from the faculty members who responded to the survey (Item 6 = 81.5% agreement and Item 9 = 84.2% agreement). The values inherent in these statements were expressed repeatedly in some manner by all of the administrators interviewed. This finding is consonant with the Institutional Mission Statement of the University of Scranton (1993), the formal expression of the University's distinctiveness (Institutional Mission Statement, n. 7 and statement n. 10).

A high level of congruence between the faculty and administrators was noted concerning the University of Scranton's awareness of its founding purpose and commitment to the needs of the local Scranton, Pennsylvania area (Survey statement 9 and interview questions 3 and 4). Comments from the interviews and from the open-form questions agreed that this commitment is more than mere rhetoric but is vividly demonstrated through supportive economic, educative, and cultural services which dramatically impact the local civic community. This

relationship to the community is viewed in the eyes of the majority of the faculty and administrators to be one of mutual warmth, hospitality, and interdependence; a value to be guarded.

Intrinsic in this relationship is the University's commitment "to do all it can to serve the poor and keep itself accessible to the range of socio-economic groups that it has traditionally served" (Institutional Mission Statement, n. 8.1). Its mission encompasses those members of the surrounding environment who, for one reason or another, would not have the financial means or support systems in place to be able to obtain a college education elsewhere, such as the commuter and/or non-traditional students. The administrators that were interviewed spoke of the deliberate effort on the part of the University to provide resources through financial aid and to reserve an adequate number of admission slots for the needs of these students.

Although the University is a private institution, both administrators and numerous faculty members agreed that the University's commitment to the local area expressed itself in the same manner that a public flagship institution would normally extend itself to its environment by being a provider of service, economic development, and cultural activities (Institutional Statement of Mission, n. 10). Concern was expressed in the open-form questions that this commitment not be diminished through the University's attempt to become competitive with other prominent institutions of higher education.

Congruence is also evident in the way the University defines its relationship to the larger academic community. The mission statement reads, "The University

is committed to liberal arts education; the University also affirms its emphasis on professional and preprofessional education” (Institutional Statement of Mission, n. 4), and “The University is committed to academic excellence” (Institutional Statement of Mission, n. 8). In the interview sessions and in the open-form questions, administrators and faculty alike spoke of their commitment to “excellence in education.” This phrase was also used throughout the various promotional pieces of literature as evidenced by the document analysis.

Over one half of the survey respondents agreed that the University has a positive working relationship with other institutions of higher learning. Survey statement 1, “The University has a positive relationship with the other Catholic colleges in its surrounding area,” was agreed to by 56.8% of the faculty respondents. Survey statement 7, “The University has a positive relationship with the other public institutions of higher education in the United States, was agreed upon by 59.6% of the respondents. Approximately 40% of the faculty who responded to the survey disagreed with statements one and seven. In the more recent past, cooperative efforts between the University of Scranton and other local institutions of higher education in the region of Northeastern Pennsylvania were minimal. Deliberate efforts for mutual cooperation and the exchange of resources are being made and have increased over the past few years.

The University of Scranton is viewed favorably by national critics of higher education. It was ranked fifth by the editors of *Money Magazine* in their 1996 publication of *Money Guide: Your Best College Buys Now*, “academic religious school” category. The selection of this institution was based on sixteen factors

used to determine the quality of education that placed a premium on religion in their curriculum and campus life (p. 18). In the 1996 edition of *U.S. News and World Report: America's Best Colleges*, the University ranked fourth in the fifteen top regional universities in the North (p.61). Both rankings indicate that a positive image is held in the eyes of popular, but national, rating systems. For a medium size private university in Northeastern Pennsylvania, it is recognized nationally for its number of students who have received Fulbright awards. Rating scales such as these often bring positive benefits to the institution in terms of visibility, increased student applications, alumni support, foundation giving, and job opportunities for the University's graduates. The fact that this university received a very high rating as a top Religious School, may serve well to draw faculty applicants committed to the Catholic/Jesuit identity of the institution, thus adding support to the University's effort to maintain its distinctiveness.

In summary, although congruence is shown in the variable *environment*, the three academic units within the University community differ statistically in degree. The College of Arts and Sciences showed the lowest level of congruence among the three academic units surveyed. This difference is consistent with the history, age, and organizational culture of each of the three individual academic units which comprise the University of Scranton. The College of Arts and Sciences is the oldest unit with the greatest number of senior faculty members responding to the survey. Since the early 1960s, extensive upheavals in both Church and Society effected rapid changes which impacted the environment of University community. Losing a sense of control, some of these older members of

the College of Arts and Sciences began to fear that the University was rapidly becoming secularized, losing its Catholic/Jesuit identity and mission. This fear is articulated in an attitude of skepticism toward the administration's efforts to maintain the University's distinctiveness.

The research indicates, however, that the University of Scranton's sensitivity to its environment is one of its strongest assets in its effort to maintain its distinctiveness as being both Jesuit and Catholic. The entire institution reflects a concern and commitment to service to the local Scranton, Pennsylvania community.

Mission

In light of Tierney's model, the following research questions guided the data collection for the variable of *mission*:

- What is the set of values that defines the distinctiveness of the University of Scranton as perceived by the faculty?
- Is the institution's distinctive mission incorporated into the individual colleges' and departments' philosophy of education?
- How are these values articulated and given further definition in the institutional activities of the faculty (teaching, research, and service)?

The overall mean score of 2.26 for the variable *mission* showed that congruence does exist between what the administrators and the written documents present and the faculty's perceptions of the University of Scranton's mission (The survey section on mission paralleled interview questions 2, 5, 6, and 18 and the

materials from the content analysis).

When the responses to the survey statements in the category of *mission* were broken down further using the demographics of gender, tenure, religion, rank, and years of service, no statistically significant differences appeared.

Statistically significant differences did appear, however, using the demographic academic field. Members of the faculty who responded to the survey from the College of Arts and Sciences showed a statistically significant difference from the members of the faculty who responded to the survey from the College of Health Education, and Human Resources. Members of the faculty of the College of Arts and Sciences showed a lower degree of congruence to the category of *mission* than did those members of the faculty of the College of Health, Education and Human Resources.

As it was discussed above in the section on the variable *environment*, the greater percentage of the members of The College of Arts and Sciences have been at the University longer than the greater percentage of the members of The College of Health, Education, and Human Resources. For these older members of the faculty, the Catholic mission and identity of the University of Scranton became a recognized problem in the 1960s when three powerful forces came into play. "The first," according to Philip Gleason, "was the social and educational assimilation of American Catholics that had been building up since World War II . . . this progressive acculturation had been accompanied by self-criticism that made Catholic academics positively ashamed of the past and determined to break out of its mold" (In Hesburg, 1994, p.98). Concurrently, The Second Vatican Council

and the social and civil unrest of the sixties profoundly influenced the formation of these academics who were then being socialized into the organizational culture of the University of Scranton. Catholic identity was prized as something to be cherished, nurtured, and preserved. For members of the faculty who were socialized into the University's mission and identity in the 1980s and 1990s, after the dust of the sixties and 70s began to settle, Catholic identity was not as clear as it had been for faculty members who were socialized in the preconciliar era. Neither substantive contents nor the means to be employed in maintaining it were visible (Gleason in Hesburg, 1994, p. 99). These formative experiences set a tone or rhythm for the faculty member's future involvement in the academic community.

Boyer, reflecting on the work of Dr. Roger G. Baldwin and Dr. Wilbert J.

McKeachie notes that:

Late career professors march to different drummers. Faculty, in this season, if they are successful, experience a peak in status and recognition, and demands for their service from outside their institution and often grow . . . However, for most faculty at this stage - those not in leadership positions - the principal danger is becoming stuck on a "career plateau."

At the far end of the spectrum, older professors also need challenges if they are to avoid the worst hazards of disengagement - feeling isolated from disciplinary developments and irrelevant to institutional concerns. What is most certain, and must be fully recognized, is that faculty in late career stages still have

considerable capacity for growth (Boyer, 1990 p. 46).

The College of Arts and Sciences is the oldest of the three academic units of the University of Scranton. Many of its faculty members were socialized into the academic community during times of rapid and profound change. This academic field consistently showed the lowest level of congruence with the administration. The College of Health, Education, and Human Resources is the newest of these three academic units. This academic field consistently indicated a higher level of congruence with the administration. The majority of the members of this faculty were socialized into the academic community after the dust of the Second Vatican Council and the confusion of the 60s had settled down. Although all three units noted congruence with the perceptions of the administrators, the degree of congruence was consistent with the history and organizational culture of each division (Refer to Altbach, pp. 249-257).

An area that received a high level of agreement on the survey form concerned the definition of what it means to be an institution in the Catholic/Jesuit tradition. Both the administrators and the faculty agreed that the University of Scranton possesses a strong Catholic and Jesuit identity (survey statements 14 and 15; interview question 2) and that, as an institution “in the Jesuit tradition,” the University has a moral obligation to remain in a dialogical relationship with the Society of Jesus and the Roman Catholic hierarchy (78.1% of the respondents agreed that the University should remain in a dialogical position with the Society of Jesus and 61.6% of the respondents agreed that it should remain in a dialogical relationship with the Roman Catholic hierarchy (survey statements 21 and 23).

Both groups showed a majority agreement with specific survey items with the understanding of a Catholic university as described in the apostolic constitution, *Ex Corde Ecclesiae*, (*Ex Corde Ecclesiae*, n. 15, 16, 17, 18, and 20; Interview, question 2; Survey, items 10, 11, 14, 17, 18, 19, 22, 28, and 29).

The faculty members disagreed by a majority with statement 31 (52.1% disagree, 41.1% agree and 6.8% did not know) which reads, "Teaching and scholarship at the University necessarily include an interdisciplinary approach to learning and understanding." This statement is rooted in the document, *Ex Corde Ecclesiae*, n. 16. Its wording, however, is ambiguous and therefore could have been interpreted in several different ways by the respondents.

A high level of congruence existed (80.9% agreed) between administration and faculty members regarding survey statement number 15, "In my view, courses in Theology and Philosophy are essential to a Jesuit education." A survey item which received a 60.3% level of agreement with the administration was, "The University operates out of a commitment to a value system contained in the Gospel of Christ." Although more than half of the faculty chose to mark agreement on the survey question, several comments on the open-form section of the instrument spoke of the need in the academic community to authentically witness to the values inherent in the gospels. Such phrases as "walk the talk" and being "more than rhetoric" often occurred. Throughout the research, a concern which continued to surface by both faculty and administrators was that the values espoused by the mission statement be more than mere words on a paper or in a catalog.

Diversity within the campus community is an area that the administrators pointed out as being in need of improvement. The University had at one time been an all male institution. A deliberate effort has been made to hire and tenure more female faculty members. In addition, the racial composition of the student body is primarily Caucasian and therefore, the percentage of racial diversity is low. Statement number 20 on the survey reads that "The Jesuit vision manifests itself in respect for the individual student regardless of one's: a) religious tradition, b) race, and c) gender." Although the responses to the three parts of statement number 20 were given a high percentage of agreement (a. religious tradition = 76.6% agreement; b. race = 78.8% agreement; C. gender = 74% agreement), both administrators and faculty in their comments talked about the need for proactive efforts to increase the diversity of the campus community.

Diversity is a central issue in the definition of any institution which calls itself a university. The very root of the word university comes from the Latin *universalis* meaning of the universe: "present or occurring everywhere or in all things" (Webster's New World Dictionary, 1989, p. 1460). How the University of Scranton maintains the delicate balance between its Catholic identity and its desire for diversity is a key element in any future efforts to maintain the University's distinctiveness.

Each item in this section of the faculty survey, excluding items 24 and 25, indicated a medium to very high level of agreement with the views of the administrators. Statement numbers 24 and 25 were exceptions. These statements read:

24. The criteria for rank and tenure are rooted in, and emanate directly from, the defined mission statement of the University (55.5% disagreed, 36.3% agreed, and 8.2% either did not fill in the answer or indicated the response, "Don't Know").

25. The mission and identity of the University are strongly considered in the collective bargaining issues between the administration and the union (21.9% agreed, 63% disagreed, and 15% either did not fill in the answer or indicated the response, "Don't Know").

In the faculty handbook, teaching is given more weight in rank and tenure proceedings than are research and service. Fifty percent of the deliberations are centered on one's teaching performance, whereas service and research each receive only 25% consideration. During the interviews, and at the time when the survey was mailed to the faculty, the issue of research over teaching was in the forefront of discussion. The mission statement of the University of Scranton emphasizes the importance of quality teaching, but there were lively, and at times intense, discussions occurring on campus as to whether or not the scholarship of research was gaining in priority.

Only 13% of the faculty members who responded to the survey agreed that "Faculty generally structure their courses to reflect the mission and identity of the University." Although there exists among the participants of this research a strong agreement with the definition of the mission statement, the implementation of the values of the mission in the curriculum is unclear.

Exactly one half (50%) of the faculty who responded to the survey agreed that "Faculty members take a responsibility for the total development of their students including in non-cognitive areas" (Survey Item 14). Strategic planning issue number 12 states: "That the University more fully integrates the academic life of students with their development outside the classroom." An extensive and well staffed counseling center and office of campus ministry attests to this.

The tension that exists in the relationship between the union and the mission of the University of Scranton was evident not only in the answer to faculty survey statement number 25 and the open-form questions, but it was also verbalized in several interview sessions with the administrators. Survey item number 74 stated: "The Union helps to maintain the Catholic/Jesuit mission and identity of the University" (26.7% agreed, 56.8% of respondents disagreed with this statement, and 16.5% did not know). These findings are consistent with the research conducted by Philip G. Altbach. He asserts that:

The rise of academic unions has certainly made a contribution in terms of salaries but has created an adversarial relationship in some institutions. The unions, with the partial exception of The American Association of University Professors, have not defended and articulated the professorial role (Altbach, 1987, p. 249).

The University of Scranton's union is no exception to this finding. Both in the interview sessions and in the open-form questions, the union often was described in a manner consistent with Altbach's observation.

In summary, the administrators interviewed, the materials reviewed for the

document analysis, and the responses of the faculty members exhibit a high level of agreement in defining the University of Scranton's distinctiveness as an institution of higher learning which manifests a strong Jesuit/Catholic identity. Concern for the student as an individual in all phases of his or her development is an agreed upon priority by both administrators and over half of the faculty members who responded to the survey. The degree of congruence drops when issues for the implementation of the definition of mission are considered. The degree of congruence varies between academic fields ($p = .0043$). The College of Arts and Sciences indicated a lower degree of congruence than did the School of Management and the College of Health, Education, and Human Resources. A lower level of congruence appears when such issues as rank and tenure decisions, the consideration of mission and identity in collective bargaining issues, and the integration of the values of the mission in teaching and scholarship are addressed.

Socialization

In light of Tierney's model, the following research questions guided the data collection for the variable of *socialization*:

- Do faculty identify specific activities or persons who enhance their understanding and/or appreciation of the University of Scranton's distinctive mission?
- Has the emphasis placed on maintaining distinctiveness changed the way in which the faculty relate to one another?
- Does the distinctive mission of the University of Scranton influence the relationships and interactions of students and faculty?

- Is there evidence that the initiatives made by the University of Scranton to promote distinctiveness have made a difference in the faculty's approach to their teaching, research, and service?

The overall mean score of 2.38 for the variable *socialization* indicated that congruence exists between what the administrators and the written documents present and the faculty's perceptions of socialization in relationship to the University's Catholic/Jesuit distinctiveness (The survey section on socialization paralleled interview questions 12, 14, 15, 17, and 18 and the materials from the content analysis).

When the responses to the section defined by Tierney as *socialization* were broken down according to the demographics of gender, tenure, religion, rank, years of service, and academic field, no statistically significant differences appeared between the groups.

A majority of both faculty and administrators noted the positive effects of informal gatherings such as those that take place on Trustee Day, the Mardi Gras, and the presentations given by outside speakers in promoting the sense of community on campus. Survey statement 34: "Informal gatherings (such as special trustee days, the Mardi Gras, guest speakers) promote a sense of community on campus" was agreed upon by 63.7% of the faculty respondents who participated in the research. An even larger percentage of the faculty respondents, 80.8%, agreed that the Scranton University community is concerned and supportive when a faculty member is facing personal difficulties such as illness or a family death (Statement 35). A majority of faculty members also indicated that they were

motivated to learn more about the “Ignatian Tradition” as a result of their experience at the University (Statement 32 shows 55.5% agreement by the respondents to the survey). Yet, not quite half of the faculty, 45.9%, agreed with survey statement number 44: “There exist faculty in every discipline who have an interest in integrating faith and knowledge in their academic pursuits.”

Both administrators and faculty members referred to the rapid growth and expansion of the faculty in the more recent years as having had a detrimental effect on the strength of the institution’s mission and identity. Statement number 40 on the survey instrument stated, “The rapid growth and the increased diversity of the faculty in recent years at the University has diminished the sense of community on campus.” Agreement was expressed by 61% of the faculty, disagreement was expressed by 28.1%, and 11% stated that they “didn’t know.” In the interview session, administrators stated that because of the numbers of new hires, adequate socialization of new faculty members into the University’s mission and identity suffered.

In the open-form questions, several faculty members spoke of those members of the academic community who “didn’t have a clue” as to what Catholic/Ignatian mission and identity meant. During the 1960s many faculty members hired at the University of Scranton were from Catholic graduate schools. According to one administrator “scholarship tended to be more like the traditional idea of the learned gentleman. Teaching was emphasized.” Many full professors are in the group of faculty members who were at the University 21+ years (group five).

Approximately sixty-five percent of the faculty have come to the University of Scranton since 1984 (Interview 10, March 1, 1995). Unlike the faculty hired in the 1960s and 1970s, the majority of these faculty members came from large state supported doctoral granting institutions. One administrator noted, “When we hired in the 1980s, we hired virtually nobody out of a Catholic graduate school. Our faculty members were coming from large, state doctoral institutions. For example, we had two or three University of Texas Ph.D.’s in English” (Interview, March 1, 1995). Many faculty members hired since 1984 were relatively new to the community and therefore less knowledgeable of the historical impact that the University of Scranton had on the region of Northeastern Pennsylvania.

The social and religious formation of the younger faculty members, even if they are of the Catholic faith, would have been much different than the older members of the faculty whose early social and religious formation would have occurred during the changes in the Catholic church precipitated by the Second Vatican Council (1962-1965) and the turbulent political and social upheavals of the 1960s.

Just as the faculty members who were hired in the 1960s and 1970s were committed to teaching and service to the needs of the local community, so too were the faculty members hired in the 1980s committed to their academic discipline and its respective national and international professional associations. These newly hired faculty members sought to replicate the research climate they themselves were formed in. The scholarship of research that these younger members brought to the University overshadowed the scholarship of teaching that

was being practiced by the older members of the faculty. This scholarship of research was affirmed by the administration. Research potential rather than faith tradition and teaching became the criterion for recruitment of new members. Publications and presentations took precedence over teaching in tenure and promotion decisions (Refer to Christopher Jencks and David Riesman). Some members of the faculty who were hired in the 60s and 70s began to fear that the University that they had so committed their energies to was now walking in the footsteps of earlier secularized church-related institutions.

The inability to publicly discuss these emotionally laden issues of fear and hurt soon expressed itself in forms of negativity and anger. This is evident when we observe that the oldest academic unit of the University showed the least degree of congruence with the administration in variables where one would expect the highest level of congruence to emerge, such as *environment* and *mission*.

In a talk to colleagues on "Trustee Day 1995," one faculty member admonished:

It will take courage to tear down the walls we have built to protect our tradition, our disciplines, our departmental fiefdoms, our egos. It will take faith to presume the essential competence and goodness of humanity of all those we see as on the "other side." It will take the hope that if we do build bridges the "other side" will be treated with respect rather than scorn. It will also take, for a number of us, significant forgiving and forgetting.

These differences and their resulting tensions need to be taken into account in any

discussion centering on mission and identity at the University of Scranton. In acknowledging that “the rapid growth over the last fifteen years has been a mixed blessing, the Task Force on Ignatian Identity and Mission recommended the need for on-going mission-related professional development (Spring, 1996).

Once a person has been hired as a member of the faculty and has attended the initial orientation sessions, socialization into the teachings of the Catholic Church and the beliefs of Saint Ignatius of Loyola should be an ongoing process. Of the respondents to the survey, 73.3% agreed to the statement, “I am generally familiar with the beliefs of the Society of Jesus, 50.7% agreed that they “were generally familiar with the Spiritual Exercises of Saint Ignatius, and 61.0% agreed that they were “comfortable with the renewed emphasis on Catholic identity of the University.”

Socialization occurs in the annual formal orientations and introductory meetings held for new faculty members, but essential to maintaining a distinctive culture within an organization are the day-to-day exchanges which form the web that Geertz describes (1973). In a university, the silk of the web is diversity. Despite the desire by any university to be diverse in administration, faculty, students, and staff, there exists a dilemma on the part of any distinctive institution. The effort on the part of the University of Scranton to maintain its distinctive Catholic/Jesuit mission and identity is no exception. Socialization occurs more often through “osmosis,” an apparently effortless absorption of ideas and feelings which occur in daily interactions, than through planned workshops, written materials, and days of initiation. In an institution of higher education, the day to

day interactions of the faculty prove to be formative of its culture. The Reverend James Provost explains the dilemma in this manner:

What is necessary for any Catholic institution to maintain its Catholic identity? At one time the impression was that [sic, the presence on campus of] clergy and religious guaranteed this, and there is still a tendency to think that when Catholic lay persons take over the administration, its Catholic character is somehow lessened. *Ex Corde Ecclesiae* (n. 25) rejects this view and emphasizes the important contribution Catholic lay persons make to Catholic universities.

It is not enough for an institution to affirm its Catholic identity in its governing documents, policies, and programs. There also has to be a sufficient Catholic presence to assure that these are put into practice. The norm locates this presence not among the administrators or governing officials, and not among the student body, but among the teachers. There must be a sufficient number of Catholics among the teachers to assure the University lives out its Catholic identity (In Langan, 1993, p.125).

The dilemma of how does the University of Scranton insure that “critical mass of Catholic teachers” (who by their daily actions witness to Catholic/Jesuit values and socialize their colleagues into, the Ignatian tradition) and yet retain the balance of diversity is a question that is being wrestled with by all segments of the campus community. The University’s dilemma is not unlike other church-related

institutions in the United States today. Although the University does not have the answer to this question as of yet, it does ask and debate the issues. One need only look at the unpublished talks from "Trustee Day, 95" and the communiques from the Task Force on Identity and Mission to support this finding. The attempt to recruit Jesuit and faculty members committed to the Catholic/Ignatian tradition of the University has been haphazard in the more recent past. An ongoing effort to promote lay-faculty collegueship and collaboration with the members of The Society of Jesus is essential.

One of the twelve strategic issues identified by the University Planning Committee is, "That attention be given to developing a sense of intentional community and shared purpose throughout the University . . . The need to provide a focused identity for the University, to challenge faculty to balance professional and institutional commitments, and to establish common ownership in the process of setting institutional priorities requires an increased 'common unity' throughout the University" (*The Record*, September 1993). Receiving direction from this strategic issue, the building of "intentional community" has become a campus priority.

In summary, congruence exists between the perceptions of the administration and those of the faculty that responded to the survey in the variable *socialization*. No statistical differences occurred between the subgroups in this category.

The historical context in which the various age groups have experienced socialization into the University's mission impacts and produces diversity of

understandings related to mission and identity issues. This diversity points to the need for an ongoing process of reflection and discussion across academic fields and years of service on the corporate understanding of mission and identity. The importance of the way in which new members of the faculty are socialized into the mission and how this process is continued during a faculty member's tenure at the University has been recognized by the Task Force on Ignatian/Catholic Identity and Mission. This key issue has been targeted by the task force for immediate planning and implementation. A more extensive introduction into the values and goals of the mission is being considered for new hires and so is an ongoing program for those already on board. If the tide of secularization is to be held at bay, the continued socialization of its members is a prime tool.

Information

In light of Tierney's model, the following research questions guided the data collection for the variable of *information*:

- How has the faculty learned about the distinctive mission of the University of Scranton?
- How does the faculty assess the value or usefulness of specific organs of information regarding the institution's mission?
- What source of information has been most useful to the faculty members?
- What source of information has been least helpful?

The overall mean score of 2.36 for the variable *information* indicated that congruence exists between what the administrators (Interview Questions, numbers

2, 8, 9, 10, 15, and 18) and the written documents present and the faculty's perceptions of the variable *information* in relationship to the University's Catholic/Jesuit distinctiveness.

When the survey responses were broken down according to the demographics of gender, tenure, religion, rank, no statistically significant differences appeared between the various groups in the study.

A statistical anomaly appeared when the demographic years of service was applied to the variable *information*. The one-way analysis of variance test indicated a F-probability score of .0471 but when the follow-through Tukey test was calculated, the results indicated the pattern of difference resulted from something other than pairwise comparisons.

Significant differences did appear when the variable *information* was broken down according to the demographic of academic field (F. Probability = .0010). A follow-up Tukey Test indicated that the mean scores of the School of Management and the College of Health, Education, and Human Resources indicated congruence with the perceptions of the administration and its formal documents. The College of Arts and Sciences, however, indicated a low degree of incongruence with these perceptions (See Table 5.14). As was noted earlier, many of the faculty members who responded to this survey from the College of Arts and Sciences received their initial information on mission and identity in the 70s and early 80s at a time of social and religious upheaval. Members who were hired in the late 1980s received little, if any, information on Catholic/Jesuit mission and identity prior to signing a contractual agreement. At that time, emphasis was

placed on the degree and research potential of each candidate. These senior faculty members voiced concern that the current hiring process continues to offer little information to potential faculty members on the Catholic/Jesuit nature of the University. In the open-form questions references to this process were noted. In the estimation of these faculty members, the hiring process at the University of Scranton differs little from the hiring procedures at comparable secular universities. Advertisements are placed in *The Chronicle of Higher Education*, curriculum vitae are studied by search committees, judgements are made regarding the candidate's research potential, but little information on Catholicism and Ignatian tradition is shared with the potential faculty member prior to signing a contractual agreement. These faculty members also voiced concern that the instruments of information are "all talk but no walk." They wish to see the values shared through the informative materials and days of discussion on mission and identity operative in the daily activities of all faculty members.

Once a member of the faculty, access to and the reception of materials which present information on the distinctive mission and identity of the University of Scranton is extensive. Printed materials range from publications such as *The Record*, the official newspaper of the University of Scranton; *Conversations*, a journal of the twenty-eight Jesuit colleges and universities in the United States; to booklets, memos, and notes from committee and task force reports; market analyses; brochures and publications from the University's office for development; and periodic notes from the President entitled, *The President's Letter*. An Institute for Contemporary Spirituality, established and supported by the University,

presents workshops and classes on the Ignatian/Catholic tradition for members of the faculty and staff. Campus Ministry makes available workshops, days of prayer, and retreats on “The Spiritual Exercises of Saint Ignatius of Loyola” to all members of the campus community. Discussion days, printed materials, and open forums presented by the Task Force on Identity and Mission present and discuss the various aspects of the University of Scranton’s distinctiveness.

When asked on the survey, “What sources of information on the mission and identity of the University of Scranton have you found most useful,” fifteen responses identified the formal mission statement as being most useful. While 72.7% of the faculty members agreed with the administrators that there are ample opportunities offered to faculty members to discuss and learn about the Catholic/Ignatian mission and identity of the University of Scranton (Survey Statement 48), only 45.9% noted that the materials that come across one’s desk enhance a person’s understanding of mission and identity (survey statement 45). In the open-form questions, several remarks noted that the *President’s Letter* was the most effective tool in disseminating information on the University’s mission and identity. Statement 51 of the survey received a 65% agreement rate that “The President’s Letter enhances my understanding of the mission and identity of the University of Scranton.” In the interview sessions, the President stated that he sends out this letter periodically to inform the faculty of campus happenings, but that its publication was not based on a specific schedule or calendar date.

In addition to the information concerning identity and mission which is generated on campus, The Association for Jesuit Colleges and Universities and the

Maryland Province of the Society of Jesus make available days of discussion and exchange among the twenty-eight Jesuit colleges and universities in the United States. Opportunities also exist for dialogue and exchange of information between the American Jesuit institutions and the Jesuit colleges and universities in other parts of the world.

There exist on campus, places where different segments of the academic community can gather and engage in discussion when issues relevant to mission and identity occur. The Estate Dining Room welcomes all members of the campus community. Large round tables facilitate the bringing together of diverse segments of the University for socialization and discussion. Often individual Jesuits will continue a conversation with a colleague over lunch or dinner in their residence, Campion Hall, or invite a small group to hold their meetings there. Concern for the individual extends beyond the classroom. In times of sickness or misfortune, the articulated needs of all members of the campus community are remembered in prayer and in the daily liturgies. A supportive network of friends and colleagues abides to offer assistance when needed. In the interviews, the open-form questions, and item 10 of the survey, individuals consistently agreed that "There exists a warmth and friendliness on this campus that is qualitatively different from that of public institutions of comparable size." Openness, warmth, and hospitality are earmarks of the University's culture.

Information regarding the mission and identity of the University of Scranton is not just contained in the written and spoken word but it is also shared by the daily actions of those members who witness a commitment to its values.

The Jesuits, as a group, were often cited as people who personified the mission. The president, a Jesuit priest, emerged as the symbol of the corporate identity of the institution. He was described as a hospitable, warm, and prayerful person. Several people, both Jesuit and lay men and women, were characterized as people who communicated the mission because of their concern for the well being of students, staff, and colleagues. They were pointed out because they “keep in balance their commitment to the students, campus life, scholarship, teaching, and service.”

A key area of information overlooked in this section of the survey, but one that kept surfacing throughout the remarks in the interviews and in the responses to the open-form questions, centered on the discernment of information received from sources external to the University. What the University chooses to accept from its national academic environment regarding the definition of “quality” in higher education impacts the day-to-day operations of the University. Key to the concerted effort to maintain its distinctiveness is the academic community’s deliberate choice to act in light of its defined mission rather than to react to the expectations imposed upon them by societal pressures and popular rating scales.

In summary, congruence exists between the perceptions of the administrators that were interviewed, the formal written documents, and the faculty members who responded to the survey for the variable *information*. Significant statistical differences were noted when the demographic academic field was applied. The College of Arts and Sciences indicated a level of incongruence. Members of this College were concerned that insufficient information on the

Catholic/Jesuit mission and identity of the University was being shared with potential candidates. Arts and Sciences members expressed concern that the values of mission as they are being articulated in oral and written documents become incarnated in the daily activities of their colleagues. The School of Management and the College of Health, Education, and Human Resources indicated congruence. These findings were consistent in direction with the variables of *environment*, *mission*, and *leadership*.

There exists at the University of Scranton, many sources of information on distinctive mission and identity. These sources are both written and verbal, generated from within the campus community and from without, such as those from The Association of Jesuit Colleges and Universities and from the larger national community of higher education. Each of these sources may appeal to some members of the University, but not all of its members. The concerted effort to maintain the distinctiveness of the University of Scranton has initiated a conversation, a dissemination of information, an awareness of what it means to be a university in the "Ignatian tradition." Agreement and disagreement with the various sources of, and methods used for, the dissemination of this information exist on campus, yet a prolific amount of information on the Catholic/Jesuit mission and identity of the University of Scranton abides.

Strategy

In light of Tierney's model, the following research questions guided the data collection for the variable of *strategy*:

- What is the attitude of the faculty toward the University of

Scranton's concerted systematic effort to maintain mission?

(Supportive? Fearful? Hostile? Indifferent?)

- Are there indications that the mission is used by faculty members as a basis for curricular decisions?
- Is there evidence that the values of the mission are being expressed in written course syllabi, general education guidelines or unique fields of concentration, and graduation requirements?
- Are there special institutes, speaker series, opportunities, etc. for and by faculty members that are a direct result of the University's thrust to promote its distinctiveness?
- How does the institution's mission influence the criteria by which faculty are evaluated for rewards, tenure, and promotion?
- How do faculty use the resources allocated to promote/support the University's distinctive mission? Are members of the faculty aware of the role and work of those who are making a concerted effort to promote the mission?

The overall statistical means of Tierney's six variables noted that the only area which indicated incongruence appeared in the variable *strategy*. The mean score of 2.52 for the variable *strategy* indicates that incongruence does exist between what the administrators (Interview Questions, numbers 1, 6, 8, 9, 10, 11, 13, 15, 16, 17, and 18) and the written documents present and the faculty's perceptions of the variable *strategy* in relationship to the University's Catholic/Jesuit distinctiveness. The margin between incongruence and congruence

is extremely small, a difference of only .3 of a unit. The standard deviation for the variable *strategy* is .33.

When the survey responses were broken down according to the demographics of gender, tenure, religion, years of service, rank, and academic field, no statistically significant differences appeared between the various groups in the study.

The effort to maintain the Catholic/Jesuit tradition at the University of Scranton over the past several years can be likened to a “shotgun effect.” Various administrative offices such as those concerned with planning and development, groups of people such as the Jesuit community on campus and the Institute for Contemporary Spirituality, and individuals committed to the Catholic/Jesuit identity of the University have attempted to maintain the distinctive character of the University of Scranton. Their efforts, however, were uncoordinated. Initiatives were begun, some flourished and others dissipated for a myriad of reasons (a leader may have left the campus, lack of interest, etc.).

In August of 1994, The Task Force on Identity and Mission was formed by the president in an effort to solidify and support existing efforts and to initiate new endeavors. It was noted in the comments by the faculty members who responded to the survey that the initial work of this task force has been well received. It is too early to judge its enduring effectiveness. This may be one of the reasons why the variable *strategy* received the lowest mean score of Tierney’s six variables.

According to the mission statement, the Jesuit nature of the University manifests itself in respect for the individual student as a unique person and also in

an emphasis on service to others, open communication, freedom of choice, and commitment to the value system contained in the Gospel of Christ (formal mission statement, n. 3). In all of the interviews, documentation, and faculty surveys, the concern for the student surfaced as a priority. A well staffed and professionally prepared campus ministry team, counseling center, and residence halls that model a community setting, demonstrate further that the University places the total development of the student as a priority. The number of outreach programs and volunteer hours given to the local Northeastern Pennsylvania area attests to the strength of the University's goal of service to others.

The concerted effort to maintain the University's Catholic/Jesuit distinctiveness has been expressed in major planning efforts on the part of the administration. It is identified first in the University's five year strategic plan as the number one goal. This major planning issue forms part of the University's *Periodic Review Report for the Middle States Association of Colleges and Schools*. The thrust on the part of the administration is supported with both financial means and human resources. Members of the academic community, prospective students, and friends in the civic community have access to a plethora of material and information concerning the University's distinctiveness. Whether faculty members utilize this material is a matter of choice.

The attitude of the faculty toward the effort to maintain the University's distinctive mission, however, is one of caution and ambivalence. The values of excellence in teaching, quality research, concern for the individual student, and service to the community, especially the local community of Northeastern

Pennsylvania, are welcomed and supported. Nevertheless, the highest level of congruence in this section of the survey, as expressed by 69.2% of the respondents, was to the statement, "The current rank and tenure policy emphasizes the importance of teaching and service, but in reality, faculty research productivity takes precedence." As noted earlier in this research, intrinsic to the faculty reward system is the issue of rank and tenure. If the strategy of the University of Scranton is to be effective, the values of the mission should be consonant with the reward system. Both in the interview sessions with the administrators and in the survey instrument used with the faculty, discussion emerged that this reward system is in need of clarification.

Another area that reflects dissonance between the administration and members of the faculty regarding the variable strategy is in the definition of the Catholic tradition. The mandate of the Catholic/Jesuit tradition calls for reflection on religious and moral values as they are articulated through the words and deeds of Jesus of Nazareth and expressed through Catholic Christianity. This mandate elicits, among the respondents, emotions and attitudes that range on a continuum from protectionism, to indifference, and/or fear (open-form questions). Just as the universal Roman Catholic Church is struggling with questions such as What does it mean to be "Catholic" or "church" in our modern culture?, so too is the University asking these same questions. The university as a community is but a microcosm of the culture in which it exists. It is difficult for an institution to define what it means to be "Catholic in tradition" when the theological traditions of its members encompass pre- and post-Vatican II theologies, diverse Christian and non-Christian

faith traditions, and the beliefs of members which may be contrary to any religious persuasion.

Although there have been many sources of information on the person and teachings of Saint Ignatius of Loyola, there appears to have been little formal discussion at the University on the questions facing post-Vatican II Catholicism. The meaning of "Catholic," as a result, is presently being understood in conflicting ways by members of the University community, oftentimes causing polarization of faculty members (Survey Instrument, open-form questions). Non-Catholic members of the faculty are often more acquainted with the "Spiritual Exercises of Saint Ignatius" than they are with the beliefs of Catholicism and how those beliefs impact the mission and identity of the University.

There appears to be little or no means by which a new faculty member, who may not be a Catholic, can determine how the tradition of Catholicism is integrated with one's daily teaching activities. When asked if "Adequate funding is available for initiatives which are consonant with the effort to promote mission and identity," only 39.7% of the respondents to the survey agreed that there was. If there were, perhaps a higher percentage of responses in agreement with survey statement 55, "Faculty generally structure their courses to reflect the mission and identity of the University" (13% = agree, 68.5% disagree, and 18.5% Don't Know), would have occurred. In contrast, the majority of respondents agreed with statement sixty-three, "Faculty development programs which are aimed at strengthening and motivating instructors to relate their teaching and research to the mission and identity are crucial to maintaining the strength of the University," by a

score of 60.3%. A majority of respondents also agreed that “the University of Scranton seeks a middle ground between Catholic/Jesuit dogmatism and secularism in its definition as an institution of higher learning” (53.5% = agree). Only 35.6% of the respondents agreed that “In order to maintain its identity and mission as a Jesuit institution in the Catholic tradition, the majority of the University’s high level administrative positions should be filled by practicing members of the Catholic faith,” and 33.7% agreed that “the University cannot survive as an institution without its Catholic/Jesuit identity.” Only 28% of the respondents agreed that, “The proactive effort to maintain an Ignatian tradition on campus is achieving its goal.” Somewhere in between these two poles rests an understanding which will maintain the distinctive culture that truly and authentically expresses an education “In the Ignatian Tradition.”

In summary, the only variable to show incongruence on the survey is the variable *strategy* ($\bar{x} = 2.53$). No significant differences appeared between the subgroups on the variables.

Over the past decade, there have been several initiatives on the part of the Jesuit community and lay members of the administration and faculty to promote and maintain the Catholic/Jesuit distinctive mission of the University of Scranton. Until the formation of the Task Force on Mission and Identity, these efforts were limited in scope and effectiveness. A Task Force on issues of mission was established by the President in August 1994. The attitude of the faculty toward this new initiative is one of “wait and see.” The initial work of the Task Force on Identity and Mission has been well-received by the Scranton academic community.

Members of the faculty noted that it is still too early to make valid judgements as to its effectiveness in maintaining distinctiveness of mission at the University of Scranton.

Leadership

In light of Tierney's model, the following research questions guided the data collection for the variable of *leadership*:

- Are members of the faculty aware of the role and work of those who are making a concerted effort to promote the mission?
- How does the faculty perceive the impact of the leader or leaders who are in charge of promoting the distinctive mission of the University of Scranton?
- Who does the faculty see as the individuals who communicate the mission of the University of Scranton most effectively?

The mean score of 2.41 for the variable *leadership* indicates that congruence exists between what the administrators (Interview Questions, numbers 1, 7, 16, and 18) and the written documents present and the faculty's perceptions of *leadership* in relationship to the University's Catholic/Jesuit distinctiveness.

When the survey responses were broken down according to the demographics of gender, tenure, years of service, and rank, no statistically significant differences appeared between the various groups in the study. A statistically significant difference appears in the way Catholic members of the faculty view leadership in comparison to the way in which their non-Catholic colleagues did. Non-Catholic respondents showed a higher level of congruence

with the administrators and information gleaned through the document analyses than did their Catholic counterparts. This is not surprising since, as members of the University's sponsoring faith tradition, Catholic respondents would feel more a part of, and therefore more comfortable in criticizing, the Catholic/Jesuit tradition than those members who may perhaps feel that they are non-Catholics working within another's faith tradition.

A statistically significant difference also appears when the variable *leadership* was broken down according to academic field. Once again the faculty members who responded to the survey from the College of Arts and Sciences showed a statistically significant lower level of congruence with the administrators than did the faculty members who responded to the survey from the School of Management. The mean score of the College of Arts and Sciences indicated incongruence ($\bar{x} = 2.5782$).

In the open-form questions many of the members of the College of Arts and Sciences who had been at the University 21+ years expressed concern that the administration might be watering down the Catholic aspect of the University's tradition in favor of the non-Catholic members on the faculty. One faculty member expressed it in this manner, "They do not want to be 'too' Catholic but only 'politically correct.'" Another stated, "It would be most refreshing to find some openly Catholic commitment from the administration - not just the parroting of 'safe' social justice positions that might be found in any secular institution." And another, "A great school but it may be losing some of its Catholicity." The concern of these older members of the faculty of the College of Arts and Sciences

should be recognized by the Task Force for future discussion.

A majority of the respondents (56.8%) agreed with statement 72 that “In order to maintain its distinctiveness as a Jesuit institution in the Catholic tradition, the president of the University of Scranton must be a Jesuit.” A stronger majority agreed that “The President maintains the Ignatian/Catholic mission and identity of the University by emphasizing the institution’s rituals, symbolism, and distinctive use of language (67.8% = agreement). With the declining number of Jesuits to assume leadership roles in the twenty-eight Jesuit colleges and universities in the United States, the Jesuit president of the University of Scranton increasingly looks to leadership and collaboration with the lay members of the academic community. The faculty, on the other hand, still tends to associate the “Catholic/Jesuit-ness” of the University’s mission and identity with the members of the Jesuit community living on campus (Survey, Open-Form questions). A majority of the faculty who responded to the survey (55.5%) agreed that “The Board of Trustees’ decisions and policies are consistent with the University’s mission.” Almost one fourth of the responses (24.0%) to this item indicated “Don’t Know.” Less than one third (28.1%) of the respondents agreed that the faculty senate helps to maintain the mission and identity of the University and only 26.7% of the respondents agreed that the union helps to maintain mission and identity of the University (Statement 74). It is interesting to note that in this category, the highest levels of agreement appeared when the role of leadership in maintaining mission and identity was connected with the role of being a Jesuit or of being the president.

The comments in the open-form questions also tend to substantiate this

trend. In these questions, the names of several people recurred as leaders who personified the mission and identity of the University. They were individuals who were perceived by their colleagues as living out the values inherent in the mission and tradition of the University. Twice as many individual names of Jesuits than those of lay persons were put forth. The Task Force on Mission and Identity, the Campus Ministries Team, and the Institute for Contemporary Spirituality were cited as groups of people who also held a leadership role in promoting mission and identity. The faculty members as a group, the faculty and university senates, and the union, were never mentioned. Although the President and his senior administrators, both Jesuit and lay persons, are working to promote the idea of lay collaboration and leadership regarding mission and identity, it appears that the faculty members speak, but have not yet taken ownership, of the invitation to be lay-collaborators.

In summary, congruence exists between the perceptions of the administrators that were interviewed, the formal written documents, and the faculty members who responded to the survey on the variable *leadership*. Significant statistical differences were noted when the demographic academic field was applied. The College of Arts and Sciences indicated a level of incongruence. The School of Management and the College of Health, Education, and Human Resources indicated congruence. These findings were consistent with the variables of *environment*, *mission*, and *information*.

The role of leadership is experiencing change. Since 1942, the president of the University of Scranton has always been a Jesuit priest. Maintaining the

Jesuit/Catholic mission and identity of the University of Scranton was identified with the Jesuit community living on campus. With the diminishing number of Jesuits to staff the twenty-eight Jesuit colleges and universities, the Society of Jesus is passing the torch of leadership to lay colleagues committed to the Catholic/Ignatian tradition. Through conferences, retreats, sharing of information and control, the Society of Jesus has encouraged and extended the role of leadership to the members of the academic community. This case study suggests that although lay leadership is acknowledged on the campus, ownership for this role has not been fully acknowledged by the faculty responding to the research. When asked for the names of individuals or groups that personify the mission, the names of Jesuits and/or members of campus ministry were mentioned twice as many times as those members of the lay faculty.

Additional Remarks

In Tierney's six variables, the lowest mean score ($\bar{x} = 2.19$) occurred in the variable *environment*. The highest mean score occurred in the variable *strategy* ($\bar{x} = 2.52$). The range is equal to .33. In none of the six variables were there any indications that the faculty in general either strongly agreed (1) or strongly disagreed (4) with the perceptions of the administrators. The mean scores centered between agree (2) and disagree (3).

In interpreting the statistical results of the survey, one must be cognizant that the size of significant differences between the groups for each of the six variables is small. Therefore conclusions based on this survey should be interpreted cautiously, keeping in mind the small size of the significant differences

which occurred.

Table 6.1 Size of Differences Between Groups

Variable	Demographic	Groups	Range
Environment $\bar{x} = 2.19$ $s = .31$	Academic Field	Group 3 $\bar{x} = 2.0819$.2175
		Group 2 $\bar{x} = 2.0538$	
		Group 1 $\bar{x} = 2.2713$	
Mission $\bar{x} = 2.26$ $s = .46$	Academic Field	Group 1 $\bar{x} = 2.3719$.3123
		Group 3 $\bar{x} = 2.0596$	
Information $\bar{x} = 2.36$ $s = .65$	Academic Field	Group 1 $\bar{x} = 2.5297$.5365
		Group 2 $\bar{x} = 1.9932$	
		Group 3 $\bar{x} = 2.1300$	
Leadership $\bar{x} = 2.41$ $s = .65$	Academic Field	Group 1 $\bar{x} = 2.5782$.7193
		Group 2 $\bar{x} = 1.8589$	
	Religion	Catholic $\bar{x} = 2.5195$ Non-Catholic $\bar{x} = 2.2817$.2378

Summary

The results of the interviews and the responses to the survey indicate that a level of congruence exists in the category of *environment*. The University has, and continues to maintain, its rootedness in the University's historical tradition of service and commitment to Northeastern, Pennsylvania. The category of *environment* is the strongest area of congruence between the faculty and administrators that is evident in the research. It is visibly robust and operative in the daily business and workings of the University.

Congruence is also present in the category of *mission* as defined by Tierney. The perceptions of the administrators and of the faculty members define

the distinctive character of the University of Scranton in terms of its Catholic/Jesuit tradition. Continually surfacing is the concern by both groups that the written and verbal statements are, in reality, operative in daily activities. There is also present a recognition “that the teachings and example of Jesus Christ are central sources of values and attitudes which *should* be reflected in the campus culture (Formal Mission Statement, n. 2). Both faculty and staff are keenly aware of the limitations of human nature and so the call for a more authentic witness to these values in the daily lives of the members of the academic community often surfaces in the research.

Mean scores denoting congruence appear in the areas of *socialization, information, and leadership*. The University Planning Committee has identified as priorities: 1) the effort to challenge faculty to balance their professional and institutional commitments in light of the University’s mission and identity, and 2) to encourage faculty members to establish ownership in the process of setting institutional priorities. Key to this initiative is the manner in which leadership is defined, information is shared, and the socialization process continues throughout one’s life patterns within the academic community. This effort has been defined by the Task Force on Identity and Mission, but a sustained ongoing process needs future support. Both in recruitment and hiring and tenure and promotion, consideration must include one’s ability to grow and develop in light of the Catholic/Ignatian tradition which informs the distinctive mission of the University of Scranton.

The research indicates that the only level of incongruence is in the area of

strategy ($\bar{x} = 2.52$). In the late 1970s and in the 1980s a large number of new faculty were hired irrespective of their knowledge of and/or commitment to Catholic/Jesuit values. Because of the numbers of new hires, little attention was given to the way in which these new members were socialized into the mission and identity of the University. At the time of this research, the administration was keenly aware of the implications of this history in its relationship to the strength of the University's distinctive mission and identity. With the appointment of the Task Force on Identity and Mission, the effort to provide a strategy for socialization and the dissemination of relevant information has assumed a level of priority.

The demographic academic field consistently appeared in four of Tierney's variables as being statistically significant (*environment, mission, leadership, and information*). In all of these four variables, the College of Arts and Sciences showed a lower degree of congruence than the School of Management and the College of Health, Education, and Human Resources. It was determined that additional information was needed to identify the cause. A chi-square test using the crosstabs of years of service by academic field was conducted to compare group frequencies. Statistically significant results occurred (Refer to Table 5.17). The chi-square test showed that 53.3% of all the survey respondents have been members of the faculty at the University 11 years or more. Over half of the respondents to the survey (62.8%) were from the College of Arts and Sciences, 13.9% were from the School of Management, and 23.4% were from the College of Health, Education, and Human Resources. The chi-square test showed that 55 of the 86 respondents (64%) from the College of Arts and Sciences have been at the

University 11 or more years. As a result, the members of the faculty of the College of Arts and Sciences tend to be older and more established in the University community than are the members of the faculty of the other two academic units. The rapid changes in the American culture and the Catholic Church since the 1960s have had a profound influence on the attitudes of these older faculty members at the University of Scranton. This is consistent with their colleagues at similar institutions of higher learning. These findings are consonant with the observed organizational culture and history inherent in each of the University's distinct units.

In the effort to maintain mission and identity, the various rhythms in the life patterns of the professors should be acknowledged and taken into consideration by the members of the administration and faculty who are spearheading the effort to maintain the University's mission and identity. Any program on mission and identity which fails to do so will not have the support and faculty creativity needed to maintain its concerted effort. The significant differences which appear in the variables of *environment*, *mission*, *information*, and *leadership* regarding the College of Arts and Sciences points this out.

Conclusion

This dissertation began by asking the questions: "Is the concerted systematic attempt at the University of Scranton having any effect on the maintenance of the institution's distinctive mission? Are the resources and time expended producing the desired effects or are these attempts merely verbalizations which do not influence the operationalization of the institution's mission?"

The answers to these questions were arrived at by looking through a specific lens, the full-time faculty's perception of the University of Scranton's effort to maintain its distinctive mission and identity. In assessing all of the information processed in this research, the conclusion must be a **cautious** but **precarious** yes!

As a result of the effort on the part of the University to maintain its Catholic/Ignatian tradition, specific initiatives have been made to retain the ties of the University of Scranton to its founding purpose, service to the needs of the local area. Accrediting bodies and popular sources of evaluation have acclaimed the University's excellence in education and its vibrant religious tradition. The academic level of prospective students, based on average combined SAT test scores, continues to be well above the national average (*University of Scranton: Fact Book, November 1994*, p. 28). The University has become the recipient of financial resources because of its reputation in academics. It has consistently produced several Fulbright scholars annually.

Preparations have been underway for the near future when the Jesuit presence on campus is no longer a possibility or a reality. The members of the Society of Jesus are fostering an extended lay-collegueship and collaboration with their co-workers. The values of the mission are being openly discussed in formal faculty gatherings as well as informally among the members of the faculty. Financial provision, in the form of an endowment, has been established to insure the presence of Catholic/Jesuit values and traditions in the future day-to-day operations of the University. A level of consciousness has been raised among the members of the academic community. This consciousness has been expressed by

the faculty in forms of both agreement and disagreement with the administrators, but rarely is indifference toward mission and identity experienced.

Yet the affirmative response to the dissertation's question is on shaky and cautious ground. The overall mean scores for each of Tierney's six categories indicated that there was no overwhelming sense of agreement within the variables. Leadership and continuous faculty development are key to the answer, as leaven is to bread. While there exists today on the campus men and women formed in, and committed to, the Catholic/Jesuit tradition, this may not be the case in the future. Key to the maintenance of distinctiveness is the issue of leaven. Who will be the people who "spread through, causing gradual change" (Webster's New World Dictionary, Third College Edition, 1988, p. 769)? When there are no longer Jesuits to fulfil the roles of president, administrator, or academician, Who will select the lay president, the lay administrator, the lay academicia?. How will "search committees" discern who will be the leaven to promote and spread the values of the tradition? How will future administrators be selected and formed in a manner that will elicit the leadership needed to carry on this concerted effort to maintain the University's Catholic/Ignatian mission and identity?

The effort to maintain distinctiveness at the University of Scranton has gone far beyond what has been done in earlier times to preserve the distinctive identity of now secularized institutions of higher education in the United States, but will there be charismatic, committed leaders who can keep the momentum going in the future?

Implications for Policy and Practice

Ownership for the Catholic/Ignatian tradition must be embraced by all members of the University community if it is to remain distinctive. Otherwise, it will follow in the footsteps of earlier Protestant and Catholic institutions that have given in to the secularization process and no longer are viewed as institutions in a religious tradition. The Catholic/Jesuit principles that act as the footings for the University's distinctiveness must be understood by all members of the academic community. Commitment to a tradition cannot be formed without a clear understanding of the specific values and conventions which are inherent in the description of the University's mission and identity. The Task Force has identified issues, but a continuous forum for the discussion and implementation of mission and identity related issues should exist.

Efforts to insure an understanding of the centrality, the teachings, and values of The Society of Jesus and the Catholic Church must begin in the hiring process and continue throughout a faculty member's tenure. The understanding of the spirituality and teaching of the Society of Jesus has been extended through such initiatives as The Institute for Contemporary Spirituality, Trustee Days, Open Forums, printed materials (such as the journal *Conversations*) retreats, and workshops. Discussions on specific Catholic values inherent in the University's mission are in order. There appear to be little or no formal presentations on the teaching of Catholicism; as a result, "Catholic" is presently being defined in conflicting ways by members of the University community, oftentimes causing polarization of faculty members. A conscious understanding of what are

Catholic/Ignatian values by both Catholic and non-Catholic members is primary to the maintenance of the University of Scranton's distinctiveness. These values should be openly discussed and defined if commitment to the University's mission is a required part of the interview process of prospective faculty members.

Noting the positive reception by the academic community to *The President's Letter*, it is suggested that this organ of information be disseminated on a more regular schedule.

The need appears for ways in which the faculty can incorporate the Catholic/Jesuit values that are inherent in the mission and identity of the University into their teaching and research. Catholic/Jesuit identity should not be something relegated to campus Ministry, symbolic pieces of art on campus, retreats, and liturgical functions. The values of the mission should also be an integral part of each student's and faculty's classroom experience. The effort to maintain mission and identity should include discussion on how the values of the mission are visible in course outlines and/or special curricular offerings. This discussion should take place across academic fields. If carried out in an interdisciplinary mode, perhaps some of the differences which appeared consistently in the demographic academic field when applied to Tierney's six variables would come to resolution. It would appear that in many ways this is occurring, but it is not formally articulated or recognized.

The function of groups and committees such as the union, the faculty and University senates, and the University Planning Committee should be discussed regarding the role of each in maintaining the Catholic/Ignatian mission and identity

of the University. This research instrument did not specifically explore these roles in depth. However, comments from the open-form questions and the response to specific statements on the survey point to a need for clarification especially regarding the role of the union. This is one area revealed by the research where a need for further exploration and clarification is in order.

Based on the observed differences which occurred in the research when the demographic academic field was applied to Tierney's six variables, it is suggested that academic field and age be a factor in the planning of future strategies which are mission and identity related. Any effort to maintain a common understanding of mission and identity that fails to acknowledge patterns of professional growth, development, and past history will only serve to exacerbate the differences already present between the various constituencies. Given the personal and professional changes that occur within faculty members over a period of time, discussion on the University of Scranton's mission and identity must take into consideration the developmental stages of its academics.

Another area that calls for further discussion and courage on the part of both faculty and administration is centered on the acceptance or rejection of the "outside information" received regarding the interplay between teaching, research, and service. Should rank and tenure decisions be rooted in the culture of the University's distinctive mission and identity or should they, as Boyer describes, "be driven by the external imperatives of prestige" (Boyer, 1990, p. 55) and risk falling short of what they could be in terms of their Catholic/Jesuit heritage? If the University's mission and identity are the deciding norms, then will faculty

members, when appointed to committees such as rank and tenure, have the courage to root their decisions in their distinctive criteria or will they defer to outside sources of information in order to meet the standards set by those segments of society that have no vested interest in the University's rich Catholic/Jesuit heritage. Key to the effort in maintaining the Catholic mission and identity at the University of Scranton is the answer to this query.

Suggestions for Further Research

The bits and pieces of the qualitative data presented in this research are as the chips of colored glass in a kaleidoscope. Each time the lens in the kaleidoscope's tube turns, so do the pieces of glass and the patterns they form. Like the person peering through the eyepiece of the cylindrical instrument, the researcher in this case study views the University through a reflective singular mirror. At the same time the patterns she observes can only reflect those pieces of glass that are in that specific tube. This case study, like the kaleidoscope, has looked at the academic culture of one specific school that is making a concerted effort to maintain its distinctiveness. The methodology used was limited by the subjective analysis of one person, who by vocation is Catholic in faith tradition. It would be interesting to replicate this work using the lens of a non-Catholic researcher. Would that person have the same perceptions and reach similar conclusions?

Each of the other twenty-seven Jesuit colleges and universities in the United States are as separate and unique kaleidoscopes. The mix of talents that each of their administrators and faculty members bring to the effort to maintain

Jesuit mission and identity are as unique as the varied chips of glass. The mixture of their personalities within the individual university's specific history will reflect different patterns and configurations. Case studies should be conducted at each of the twenty-eight schools that are members of the Association of Jesuit Colleges and Universities in the United States. A comparison of methodologies might produce some interesting patterns that other institutions of higher learning could emulate.

This research found that a consistent pattern emerged when Tierney's variables were looked at through the lens of the demographic academic field. The College of Arts and Sciences consistently showed a lower level of congruence with the administration than did the other two schools. The College of Health, Education, and Human Resources consistently showed the highest level of congruence with the administration. The Chi-square test noted a statistically significant difference between the expected and observed frequencies in the groups. It also noted that the cohort representing College of Arts and Sciences was an older cohort than the other two. A question to be further explored is what affect does age difference and the experiences of ones's religious formation in a rapidly changing Church and society impact the level of congruence noted in the demographic academic field? How does the historical consciousness of an individual regarding faith tradition affect his or her definition of the what it means to be "in the Catholic/Ignatian tradition?" O'Brien asserts that "

Conflict does not arise simply because there are too many non-

Catholic professors or because administrators and faculty have sold

out to secular Gods, trying to be like Harvard and Amherst. Conflict arises because people understand differently their responsibilities... and they differ over religion. Even those among them who are Catholic have their own ideas about that. In other words. They are mature professionals and mature adults; they have their own, sometimes hard-won, ideas about universities and equally hard-won religious beliefs. On any program or policy that touches their vocations, they expect to be consulted, to be asked (1994, p. 4).

Further research into how these differences in beliefs which are confounded by one's age and historical experience is in order.

Similar research should be undertaken in other types of distinctive institutions of higher education. Historically black institutions, such as Xavier University in Louisiana and single-gender institutions such as Ursuline College in Pepper Pike, Ohio might shed a different perspective on a church-related institution's attempt to maintain its distinctiveness. What is happening to the publicly-supported institutions of higher learning that are distinctive because of race, gender, and/or a specific student need, such as Galluadet in Washington, D.C. would be of great benefit at this particular time when their distinctiveness is being challenged in the courts (i.e., the Virginia Military Institute and The Citadel).

Each new academic year welcomes both old and new administrators to the University of Scranton's effort to maintain its Jesuit/Catholic mission and identity. By changing these chips of glass, the members of the administration or faculty, will

the strength in mission and identity be the same three years hence or is it dependent upon a specific type of leadership team? Following this particular case over a longer time period would give more reliability to the conclusions presented in this dissertation.

Appendix A:
A Framework of Organizational Culture by Tierney
(1988, p. 8)

Environment:	<p>How does the organization define its environment?</p> <p>What is the attitude toward the environment?</p> <p>(Hostility? Friendship?)</p>
Mission:	<p>How is it defined?</p> <p>How is it articulated?</p> <p>Is it used as a basis for decisions?</p> <p>How much agreement is there?</p>
Socialization:	<p>How do new members become socialized?</p> <p>What do we need to know to survive/excel in this organization?</p>
Information:	<p>What constitutes information?</p> <p>Who has it?</p> <p>How is it disseminated?</p>
Strategy:	<p>How are decisions arrived at?</p> <p>Which strategy is used?</p> <p>Who makes decisions?</p> <p>What is the penalty for bad decisions?</p>
Leadership:	<p>What does the organization expect from its leaders?</p> <p>Who are the leaders?</p> <p>Are there formal and informal leaders?</p>

Appendix B: Interview Protocol

INTERVIEW PROTOCOL USED WITH THOSE LEADERS WHOSE SPECIFIC ROLE IS TO PROMOTE THE DISTINCTIVE MISSION OF THE UNIVERSITY OF SCRANTON

(Please note: Not all questions will be asked of all leaders. Some of the factual information can be gained by asking just *one* of the interviewees.)

WHO IS THE INTERVIEWEE:

(The questions that I will be asking you all refer to the official position you have that is directly related to the effort that the University of Scranton is making to promote and maintain its Catholic/Jesuit mission and identity.)

1. Describe your role/the purpose of your position at the University (as a member of a particular committee, as someone in charge of promoting the mission, in charge of public relations, etc.). *(str,l)*

PROBES: (where applicable)

- a.) How long have you been at the University?... How long have you been in your present position? ...on this committee? etc.? *(l)*
 - b.) Is this position usually held by a Jesuit? ... a Catholic?... a faculty member? How were you selected for this position? *(l,str)*
 - c.) What specific duties does your job entail?
2. In your own words, how would you define the mission of the University of Scranton? *(m)*

PROBES:

- a.) Are there specific values that differentiate the University of Scranton from other comparable institutions? (*m*)
- b.) What does it mean to be a "Jesuit" institution? ...a "Catholic" institution? (*m*)
- c.) How would you differentiate the educational experience of a University of Scranton student from that of a student at a comparable non-Jesuit institution? (*m*)
 - 1.) Are there any special graduation requirements, courses of study, admissions or curricular requirements, student services, etc. that are specific to the University of Scranton's experience? (much of this answer can be gleaned from printed documents and asked of only those who are coordinating the effort to promote the mission) (*m*)
- d.) How does the University of Scranton retain a specific "Catholic - Jesuit" character in light of the declining number of Jesuits at the University and the increasing diversity among the faculty? (*m, str*)
- e.) Do you feel that the non-Catholic faculty understand the Catholic/Jesuit philosophy of education? Are they comfortable with

and committed to this philosophy . . . or is their role/function here
merely academic? (*m,soc,i*)

3. How would you define the environment in which the University of Scranton is located and the community it serves? (*e*)

PROBE:

- a.) Do you feel it serves just the broader Catholic Community? Do you draw from first generation college students? (*e*)
 - 4.) How would you define the relationship between the University and the community it serves? (*e*)
- PROBE:**
- a.) What special niche does the University hold in the academic marketplace?
 - b.) How do you perceive it is viewed in comparison to comparable institutions in the United States?
 - 5.) How does this external environment, in your opinion, enhance or inhibit the way in which the University of Scranton wishes to define itself? (*e*)

PROBE:

- a.) What are some of the major issues and concerns that the University has had to face in the past five years? Were there any major efforts

or concerns that the University and the surrounding community
have had to be jointly concerned about?

6. Are you aware of any major sources of funding, requests for services, or gifts in kind that were specifically sought, accepted, or rejected because of the institution's Catholic, Jesuit identity? (*m,str*)
7. Can you give examples of specific people or groups of people at the institution that personify the "Scranton Spirit" in such a way that their manner of thinking and acting is a model for others? If so, what makes them so influential? Are they part of an officially appointed committee or group? If so how does this group function? (*l*)
8. What specific actions, (i.e., methods, means of communication or types of programs and activities) have you (or your committee) initiated to promote and maintain the distinctive mission of the University of Scranton among the faculty members? (*i,str*)
9. In your opinion, were these effective? Which do you believe were most/least effective? Have you noticed any change in the attitudes of the faculty as a result of these actions/efforts? (*i,str*)

10. Do you feel the faculty is receptive to the literature on the Catholic, Jesuit identity of the University of Scranton? What makes you feel this way?
(*str, i,*)
11. Are there attempts made to actively recruit Jesuits and/or faculty members who are committed to the Jesuit, Catholic understanding of a university?
(*str*)
12. How do new faculty members become socialized into the traditions, values, and norms associated with the distinctive mission? (*soc*)

PROBES:

- a.) Are there any special programs for the purpose of explaining the mission to new faculty members? If so, how are they planned?

What is presented to the participants? (*soc*)
13. Are there specific resources available that support activities which directly emanate from the concerted effort to promote distinctiveness? (*str*)
14. How is a sense of community within the faculty encouraged and maintained? (*soc*)

PROBE:

- a.) Are there any specific places (such as teacher lounges, faculty dining rooms, etc.) for the faculty to gather and exchange ideas, etc. on an informal basis? *(soc)*
 - b.) Are there social gatherings specifically planned to promote a sense of community? *(soc)*
15. Are there faculty development programs aimed at aiding and motivating members to relate their teaching methods, research, and service in the spirit of Scranton's Catholic/Jesuit identity? *(soc, str, i)*
16. Are there any unique types of rewards which acknowledge faculty's activities that correspond to or exemplify the mission? ...for example, grants for research related to the values being promoted at Scranton University, awards, or load reductions for faculty members who are engaged in service projects with the students, etc.? *(str)*
17. Do you initiate any informal structures or gatherings with the specific intent of promoting the mission of the University (for example retreats, or social gatherings)? *(str, soc)*
18. Is there any further information (or comments) which you may wish to share with me concerning your university's efforts to promote its Catholic/Jesuit identity?

Appendix C: Survey Instrument

■ ■ ■ ■ ■
TABULATION USE ONLY

FACULTY QUESTIONNAIRE						
INSTRUCTIONS: Using a No.2 pencil, please fill in the bubble completely. Please rate each of the following statements on a scale of 1 - 5, by marking whether you (1) STRONGLY AGREE, (2) AGREE, (3) DISAGREE, (4) STRONGLY DISAGREE OR (5) DON'T KNOW. Thank you in advance for taking your time to fill out this questionnaire.						
ENVIRONMENT		STRONGLY AGREE - - - -> DON'T KNOW 1 - - 2 - - 3 - - 4 - - 5				
		1	2	3	4	5
1.	The University of Scranton has a positive working relationship with the other Catholic colleges in its surrounding area.					
2.	The depressed economy of northeastern Pennsylvania hinders The University of Scranton's pursuit of its goals.					
3.	The local people resent the dominance of the University in its community.					
4.	Without the University the local economy would be devastated.					
5.	The area in which the Univ. is located discourages many potential students from applying.					
6.	The University exerts a welcome and sought after influence in the growth and development of the area's professional community.					
7.	The University has a positive relationship with the other public institutions of higher education in the area.					
8.	The University has been the chief source of influence on Scranton, Pennsylvania and the surrounding communities by providing economic stability for the area.					
9.	The University remains committed to its ties to the local Scranton, Pennsylvania area despite its targeted market expansion in such places as New York and New Jersey.					
10.	There exists a warmth and friendliness on this campus that is qualitatively different from that of public institutions of comparable size.					
11.	The University is actively involved with the local church community in the Scranton area.					
12.	The Catholic character of the University places limits on the institution's autonomy.					
MISSION		S/A	A	DIS	S/D	?
13.	The University of Scranton seeks a middle ground between Catholic/Jesuit dogmatism and secularism in its definition as an institution of higher education.	1	2	3	4	5
14.	The University has a strong Catholic identity.					
15.	In my view, courses in Theology and Philosophy are essential to a Jesuit education.					
16.	The University has a strong Jesuit identity.					
17.	The University operates out of a commitment to a value system contained in the Gospel of Christ.					
18.	The University provides Catholic education for students from a variety of religious backgrounds and different value orientations in a proper ecumenical context.					
19.	The University of Scranton experience sensitizes the student to societal obligations as well as the student's unique personal value.					
20.	The Jesuit vision manifests itself in respect for the individual student regardless of one's: a.) religious tradition b.) race c.) gender					
21.	The University has a moral obligation to remain in a dialogical relationship to the Society of Jesus.					
22.	Teaching and scholarship at The University of Scranton necessarily include a dialogue between faith and reason.					
23.	The University has a moral obligation to remain in a dialogical relationship to the Roman Catholic hierarchy (Bishops and Pope).					

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TABULATION USE ONLY						
		1 STRONGLY AGREE	2 AGREE	3 DISAGREE	4 STRONGLY DISAGREE	5 DON'T KNOW
		S/A 1	A 2	DIS 3	S/D 4	? 5
24.	The criteria for rank and tenure decisions are rooted in, and emanate directly from the defined mission of the University.					
25.	The mission and identity of the University are strongly considered in the collective bargaining issues between the administration and the union.					
26.	Faculty members take a responsibility for the total development of their students including in non-cognitive areas.					
27.	The Ignatian tradition makes my tenure at the University different than would be my tenure at a comparable institution of higher education.					
28.	As a University in the Catholic/Jesuit Tradition, Scranton guarantees its members academic freedom.					
29.	Teaching and scholarship at The University of Scranton necessarily include an ethical perspective in both method and the application of knowledge and discoveries.					
30.	A proper balance exists in the curriculum between the emphasis on the liberal arts and professional or pre-professional requirements.					
31.	Teaching and scholarship at The University of Scranton necessarily includes an interdisciplinary approach to learning and understanding.					
SOCIALIZATION		S/A 1	A 2	DIS 3	S/D 4	? 5
32.	I'm motivated to learn more about the "Ignatian Tradition" as a result of my experience here.					
33.	The availability of the faculty/staff dining room promotes a sense of unity within the academic community.					
34.	Informal gatherings (such as special trustee days, the mardi gras, guest speakers) promote a sense of community on campus.					
35.	When a member of the Faculty is facing personal difficulties (such as illness, or a family death, etc.) the Scranton University community is concerned and supportive.					
36.	As a member of the faculty in a Jesuit school, I feel a sense of camaraderie with faculty members of the other Jesuit schools.					
37.	I am comfortable with the renewed emphasis on Catholic Identity of the University.					
38.	I am generally familiar with The Spiritual Exercises of Saint Ignatius of Loyola.					
39.	I am generally familiar with the beliefs of the Society of Jesus.					
40.	The rapid growth and the increased diversity of the faculty in recent years at the University has diminished the sense of community on campus.					
41.	The dialogue with members from other Jesuit institutions, (such as the participation in the workshops, province days, and other activities sponsored by the Society of Jesus) enhance my understanding of the mission of The University of Scranton.					
42.	The workshop for new faculty members helped me to understand the mission of the University.					
43.	I avail myself of the services of the Institute for Contemporary Spirituality.					
44.	There exist faculty in every discipline who have an interest in integrating faith and knowledge in their academic pursuit.					
INFORMATION		S/A 1	A 2	DIS 3	S/D 4	? 5
45.	I find most of the literature on the Ignatian tradition that comes across my desk enhances my understanding of the mission of The University of Scranton.					
46.	"Conversations" give me a deeper understanding of what the "Ignatian Tradition" is all about.					
47.	The open forums on Ignatian identity enhance my understanding of the mission of the Univ.					
48.	There are ample opportunities offered to faculty members to discuss and learn about the mission and Ignatian tradition of the University of Scranton.					
49.	Information I have received on the Ignatian tradition enhances my commitment to the mission of the University.					
50.	Information about the Ignatian tradition enhances my commitment to the Catholic/Jesuit philosophy of education at The University of Scranton.					
51.	The President's Letter enhances my understanding of the mission of the University.					

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☐ Male ☐ Female
☐ Tenured ☐ Non-tenured
☐ Catholic ☐ Non-Catholic

Rank: ☐ Instructor/Lecturer
☐ Assistant Professor
☐ Associate Professor
☐ Professor
☐ Other _____

Years of Service at The University of Scranton: ☐ 0 - 3 years ☐ 4 - 6 years ☐ 7 - 10 years ☐ 11 - 20 years ☐ 21 + years

Field: ☐ The College of Arts and Sciences
☐ The School of Management
☐ The College of Health, Education and Human Resources
☐ The Dexter Hanley College
☐ Other _____

The strongest Ignatian-related aspect of The University of Scranton is

The weakest Ignatian-related aspect of The University of Scranton is

A person or group who personifies the Ignatian Tradition is _____
because _____

What sources of information on the mission and identity of the University of Scranton have you found most useful?

What sources of information on the mission and identity of the University of Scranton have you found least useful?

Further remarks I wish to make concerning the nature of the University of Scranton

Appendix D: Frequency of Response (Survey Instrument)

FREQUENCY OF RESPONSE (PERCENTAGES)		AGREE	DISAGR	OTHER
ENVIRONMENT		1	2	3
1. The University of Scranton has a positive working relationship with the other Catholic colleges in its surrounding area.		56.8	26.8	16.4
2. The depressed economy of northeastern Pennsylvania hinders The University's pursuit of its goals.		26.0	67.2	6.8
3. The local people resent the dominance of the University in its community.		42.5	54.1	3.4
4. Without the University the local economy would be devastated.		56.9	39.7	3.4
5. The area in which the Univ. is located discourages many potential students from applying.		23.3	67.7	9.0
6. The University exerts a welcome and sought after influence in the growth and development of the area's professional community.		81.5	13.7	4.8
7. The University has a positive relationship with the other public institutions of higher education in the area.		59.6	24.0	16.4
8. The University has been the chief source of influence on Scranton, Pennsylvania and the surrounding communities by providing economic stability for the area.		37.7	50.7	11.6
9. The University remains committed to its ties to the local Scranton, Pennsylvania area despite its targeted market expansion in such places as New York and New Jersey.		84.2	13.7	2.1
10. There exists a warmth and friendliness on this campus that is qualitatively different from that of public institutions of comparable size.		69.9	17.1	13.0
11. The University is actively involved with the local church community in the Scranton area.		51.4	25.3	23.3
12. The Catholic character of the University places limits on the institution's autonomy.		28.1	59.6	12.3
MISSION				
1. The University of Scranton seeks a middle ground between Catholic/Jesuit dogmatism and secularism in its definition as an institution of higher education.		53.5	32.9	13.7
2. The University has a strong Catholic identity.		76.7	21.3	2.0
3. In my view, courses in Theology and Philosophy are essential to a Jesuit education.		80.9	15.7	3.4
4. The University has a strong Jesuit identity.		69.2	28.8	2.1
5. The University operates out of a commitment to a value system contained in the Gospel of Christ.		60.3	30.1	9.6
6. The University provides Catholic education for students from a variety of religious backgrounds and different value orientations in a proper ecumenical context.		71.9	21.9	6.2
7. The University of Scranton experience sensitizes the student to societal obligations as well as the student's unique personal value.		76.7	27.1	6.9
8. The Jesuit vision manifests itself in respect for the individual student regardless of one's:				
a.) religious tradition		76.6	27.2	6.2
b.) race		78.8	16.5	4.8
c.) gender		74.0	21.2	4.8
9. The University has a moral obligation to remain in a dialogical relationship to the Society of Jesus.		78.1	13.0	8.9
10. Teaching and scholarship at The University necessarily include a dialogue between faith and reason.		52.1	40.4	7.5
11. The University has a moral obligation to remain in a dialogical relationship to the Roman Catholic hierarchy (Bishops and Pope).		61.6	28.1	10.3
12. The criteria for rank and tenure decisions are rooted in, and emanate directly from the defined mission of the University.		36.3	55.5	8.2

	AGREE 1 2	DISAGR 2 3	OTHER 3
13. The mission and identity of the University are strongly considered in the collective bargaining issues between the administration and the Union.	50.0	43.1	15.0
14. Faculty members take a responsibility for the total development of their students including in non-cognitive areas.	50.0	42.5	7.5
15. The Ignatian tradition makes my tenure at the University different than would be my tenure at a comparable institution of higher education.	46.2	40.7	13.1
16. As a University in the Catholic/Jesuit Tradition, Scranton guarantees its members academic freedom.	66.4	23.2	10.4
17. Teaching and scholarship at The University of Scranton necessarily include an ethical perspective in both method and the application of knowledge and discoveries.	58.9	30.8	10.3
18. A proper balance exists in the curriculum between the emphasis on the liberal arts and professional or pre-professional requirements.	58.9	39.7	1.4
19. Teaching and scholarship at The University of Scranton necessarily includes an interdisciplinary approach to learning and understanding.	41.1	52.1	6.8
SOCIALIZATION			
1. I'm motivated to learn more about the "Ignatian Tradition" as a result of my experience here.	55.5	41.1	3.4
2. The availability of the faculty/staff dining room promotes a sense of unity within the academic community.	27.4	45.9	26.7
3. Informal gatherings (such as special trustee days, the mardi gras, guest speakers) promote a sense of community on campus.	63.7	27.4	8.9
4. When a member of the Faculty is facing personal difficulties (such as illness, or a family death, etc.) the Scranton University community is concerned and supportive.	80.8	11.0	8.2
5. As a member of the faculty in a Jesuit school, I feel a sense of comraderie with faculty members of the other Jesuit schools.	39.1	52.1	8.8
6. I am comfortable with the renewed emphasis on Catholic Identity of the University.	61.0	28.1	10.9
7. I am generally familiar with The Spiritual Exercises of Saint Ignatius of Loyola.	50.7	45.9	3.4
8. I am generally familiar with the beliefs of the Society of Jesus.	73.3	23.3	3.4
9. The rapid growth and the increased diversity of the faculty in recent years at the University has diminished the sense of community on campus.	62.3	28.8	8.9
10. The dialogue with members from other Jesuit institutions, (such as the participation in the workshops, province days, and other activities sponsored by the Society of Jesus) enhance my understanding of the mission of The University of Scranton.	28.8	37.0	34.2
11. The workshop for new faculty members helped me to understand the mission of the University.	36.3	29.4	34.3
12. I avail myself of the services of the Institute for Contemporary Spirituality.	19.9	75.4	4.7
13. There exist faculty in every discipline who have an interest in integrating faith and knowledge in their academic pursuit.	45.9	29.4	24.7
INFORMATION			
1. I find most of the literature on the Ignatian tradition that comes across my desk enhances my understanding of the mission of The University of Scranton.	45.9	46.6	7.5
2. "Conversations" give me a deeper understanding of what "Ignatian Tradition" is all about.	52.0	32.2	15.8
3. The open forums on Ignatian identity enhance my understanding of the mission of the Univ.	41.1	33.5	25.4
4. There are ample opportunities offered to faculty members to discuss and learn about the mission and Ignatian tradition of the University of Scranton.	72.6	20.5	6.9
5. Information I have received on the Ignatian tradition enhances my commitment to the mission of the University.	48.7	30.8	20.5
6. Information about the Ignatian tradition enhances my commitment to the Catholic/Jesuit philosophy of education at The University of Scranton.	50.0	30.8	19.2
7. The President's Letter enhances my understanding of the mission of the University.	65.1	31.5	3.4

STRATEGY	AGREE 1	DISAGR 2	OTHER 3
1. In order to maintain its identity and mission as a Jesuit Institution in the Catholic tradition, the majority of the University's high level administrative positions should be filled by practicing members of the Catholic faith.	33.6	58.9	7.5
2. The University can not survive as an institution without its Catholic/Jesuit identity.	35.7	56.2	8.1
3. The University's mission and identity are an integral part of the interview process in the hiring of new faculty and administration.	44.5	40.4	15.1
4. Faculty generally structure their courses to reflect the mission and identity of the Univ.	13.0	68.5	18.5
5. The current rank and tenure policy emphasizes the importance of teaching and service, but in reality the faculty research productivity takes precedence.	69.2	26.8	4.0
6. Adequate funding is available for initiatives (e.g. projects, programs, etc.) which are consonant with the effort to promote mission and identity.	39.7	35.6	24.7
7. Civic community service is given weighted consideration in the rank/tenure proceedings.	45.2	40.4	14.4
8. Catholic social justice principles influence the Univ.'s choice of portfolio investments.	29.5	12.3	58.2
9. Where possible, qualified Jesuit applicants for high level administrative positions should be given preference over other applicants in the hiring process.	50.7	41.8	7.5
10. The University demonstrates its commitment to the adult and non-traditional learner by its allocation of resources.	53.4	27.3	19.3
11. The University demonstrates its commitment to excellent graduate education by its allocation of resources.	41.8	43.1	15.1
12. Faculty development programs which are aimed at strengthening and motivating instructors to relate their teaching and research to mission and identity are crucial to maintaining the strength of the University.	60.3	31.5	8.2
13. When two applicants for the same leadership position are equally qualified, preference should be given to the Catholic applicant.	33.6	58.9	7.5
14. The proactive effort to maintain an Ignatian tradition on campus is achieving its goal.	28.0	38.4	33.6
15. The current departmental structure supports the effort to maintain the mission and identity of The University of Scranton.	35.0	37.7	27.3
16. The mission and identity of the Univ. are promoted more effectively by the informal efforts of committed individuals than through formal programs initiated by central administration.	65.1	17.1	17.8
17. The University of Scranton explores further areas of cooperation with other institutions of higher education.	37.7	21.3	41.0
LEADERSHIP			
1. The President mediates between various interest groups (e.g., the union, faculty senate, the board of trustees, high level administrators, and external interest groups) in order to maintain a clear definition of the University's mission.	48.0	39.0	13.0
2. The President maintains the Ignatian/Catholic mission and identity of the Univ. through emphasizing the institutions rituals, symbolism, and distinctive use of language.	67.8	22.6	9.6
3. The faculty senate helps to maintain the mission and identity of the University.	28.1	52.8	19.1
4. In order to maintain its distinctiveness as a Jesuit Institution in the Catholic tradition, the president of The University of Scranton must be a Jesuit.	56.8	35.6	7.6
5. The President effectively communicates The University of Scranton's mission to:			
a.) faculty	67.1	22.2	10.7
b.) administrators and professional staff	48.6	12.3	39.1
c.) the diverse constituencies outside of the institution	58.2	14.4	27.4
6. The Union helps to maintain the Catholic/Jesuit mission and identity of the University.	26.7	56.8	16.5
7. The Board of Trustees' decisions and policies are consistent with the University's mission.	55.5	20.5	24.0

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